

AN EXPOSITION
of the Symbole of the Apo-
stles, or rather of the Arti-
cles of Faith. In which the chiefe points
of the everlasting and free covenant
betweene God and the faithfull
is briefly and plainly
handled.

GATHERED OVT OF THE
catechising Sermons of GASPER
OLEVIAN TREVIR,

And now translated out of the Latine
tongue into the English for the
benifite of Christ his
Church.

By IOHN FIELDDE.

AT LONDON,
Printed by H. Middleton,
for Thomas Man,
and Tobie Smith.

ANNO: 1581.

AN EXPOSITION

of the Symbols of the Apostles

by the Rev. Mr. [illegible]

of the [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible]

CATHERED OUT OF THE

scattering [illegible] [illegible]

OF EVANGELISM

A [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible]

[illegible] [illegible]

[illegible]

BY JOHN [illegible]

AT LONDON

Printed by H. Miller

for Thomas [illegible]

ANNO [illegible]

To the right honorable 3

and my very good Lord, *Ambrose Earle
of Warwicke, Master of the Queenes
Maiesties Ordinance, Knight of the no-
ble order of the Garter, one of her Maiesties
most honorable priuie counsell, I. Fielde
his faithfull seruant wisheeth with his
heart, grace from God the Father by
Iesus Christ, and constancie in
the trueth of the Gospell,
to the ende. Amen.*



F all the faultes that
we fall into, in these
dayes of our vanity,
(right honorable &
my very good Lord)
I know none that de-
serue greater blame,
than to be vnthankfull where we haue
receaued benefites. And this is the cause
y I hauing takē some paines in this pro-
fitable worke, (which I am bolde vnder
your honours name, to offer to the
whole Church of God:) I thought good
to leaue it in lieu of thankfulnessse, as a
testimony both of your honours loue
towards the truth of God, and of my
humble duety againe towards your ho-

A.ij.

nor

nor and the whole Church of God to all posteritie: for who am I that I should not, whiles life lasteth, liue to the profite of the Church? and who are you with all your honour, auctority, wealth, and libertie, & all the gifts which God in mercie hath bestowed vpon you, y you should not employ all to the maintenance of the truth, and defence of the Church, vnder her Maiestie, wherein both high and lowe, receaue the assurance of spirituall blessings, sealed in the hope of an euerlasting kingdome? And as y glory of God, is shewed most herein, that he defendeth his spowse, & hath bewtifified her with giftes from a boue, that she might be a pure and vndefiled spowse, chaste and holy vnto him selfe: so this is our greatest glory of what state or condition so euer we be, to be members of this Church, by the Communion whereof, we are his members. For he is the onely head of his Church, to giue it gifts, to gouerne it, & to lead it, to that great and euerlasting saluation. There is no life, but from this head, nor any saluation but in this Church: wherein

Dedicatorie.

S

wherein as sincere doctrine is professed
and out of his worde shineth and dwel-
leth, so that holy obedience, of children
towards their father, and of seruantes
towards their Lord, framed and confor-
med to his will, alwayes appeareth and
sheweth it selfe. And therefore it is cal-
led his howse, because he is the husband
of it, the housholder and master that ru-
leth in it, setting down his owne orders
to his children and familie: wherein it
is intollerable presumption, (if not blas-
phemie) for any man to dare to alter or
chaunge the least iote against his will.
He is the King and Pastor of it, and his
friendes stande and heare him: his
sheepe followe his voice, and will not
goe after a straunger. They loue him
that keepe his wordes, and he beautifi-
eth them, not onely as guesles & stran-
gers, but as Citizens and Saintes, and
such as are of his owne housholde.
These are they that flie as the cloudes,
(such is the multitude of them disperied
vpon the face of the earth) and they
mounte vp as Doves to his windowe.

Luke 12. 4.

Io. 10. 4. 5.

Ephes. 2. 19

Esay. 60. 8.

A. iij.

And

1. Timor. 3.
15.

And this is both called & is the Church of the liuing God, the foundation and pillar of truth, the body of Christ, the house of the highest, the keeper & teacher of the Gospell, the mother of the faithfull, clenfed of Christ and pretious ynto him. This is no particular synagogue, whorish and disobedient, impure and filthy, full of rebellion and falsehood, as is that synagogue of Rome which hath departed from her first faith and loue: which although the Papists would aduāce aboue the skies, (alwaies like Cuckowes singing one & the same song, and shamelesly begging y^e which they shoulde chiefly proue:) yet they shall neuer be able, though they burst their harts for it, to proue it to be either the Catholique Church of Iesus Christ, or a member of it. For they maintaine another head besides Christ, another worde besides the worde of Christ, vnwritten verities or rather absurde vntruthes, preferring the commaundements of a sinnefull man, before the vnchangeable and euerlasting trueth of God. And truely, I do not a little wonder,

der, what madnesse is entred into their
braines, that with such Owles faces, they
dare in the open lighte of the Gospell,
schritch forth their olde absurdities, as
though now after the great instruction
of the truth, they were able to thrust
forth vnto vs (as in times past when they
lead vs in the darke) their counterfaite
ware, to deceaue vs, and so turne vs a-
way from the glorious lighte of our sal-
uation. We had thought they had recei-
ued their aunswere long agoe, & would
neuer haue durste to looke the trueth
in the face againe: but nowe as they are
continually instructed from that same
enemy of truth, so they bring forth their
olde rotten stuffe, and their new Iesuites
haue furbushed ouer their olde argu-
ments of their blinde predecessors, & as
if they were spicke & spanne newe, they
offer them vnto vs. But we finde them
all of one metall. This onely is the diffe-
rence, that whereas they were wont to
speake in their owne language and like
themselues, nowe they speake in an o-
ther dissembling voyce, and being in
case to couch for feare of the whippe,

A iiii

they

they haue turned their rustie roughnes into some smoothnes, and like Angels of lighte, that they may haue some entertainment amongst vs: and to the end they may infect the lande againe with their idolatries, and turne vpside downe the quiet peace the blessing of the Gospell hath brought vs, and drinke vp our bloud, (as together with Antichrist their head they haue done in times past, and in the countries, where they haue had entertainment rounde about vs;) with strong flatterie, they prepare euen to creepe into our bosomes. And hēce are those speeches vsed by Parsons Howlet, in y^e fraudulent and doubling Epistle, that he of late hath presumed to whoope in the eares of her Soueraigne Highnes, wherewith because I haue dealt more fully in another place, now I do but touch it. But as there is greatest daunger when foes beginne to faigne, so haue we greatest cause to distrust these enemies of God and of the common weale, when they haue made their tongues most glyb and smoothe to deceaue withall, that as one saith verie well,

*August. in
Psal 9.*

well, they may binde mēs foules in their sinnes. For a sinner delighteth to doe those things, wherein not onely the re-
prouer is feared, but also the praiser is heard. There are therfore more dangers vnder ȳ tongue of a flatterer, then vnder the hand of a persecutor. For where as the hande reacheth but to the bodie, the false praise and faigned loue of a flatterer, turneth mens hearts from the syn-
ceritie of the truth. And therefore we ought to take heede of these flattering Papists, as of the enemies, not of our bo-
dies, but of our foules, whose softest spe-
ches and glauering praises, which they pounce out to the vttermoſt, to ſteale in
vpon vs, & to gain againſt ȳ truth, are ſo many ſwords & darts to our ſoules. Thei corrupt light mindes with their faigned
praises, & in the mindes of thoſe that are light of credite, they giue gentle woūds. Thei couer their poiſon with hony. And
this vice hath ſo encreaſed in this our age, ȳ it ſtands at ȳ laſt ſtint & cannot be
encreaſed: euery mā applieth this ſtudy, & giueth himſelfe wholly to follow this ſchole, ȳ he may deceiue & be deceiued.

We

*Auguſt. ad
Demetria-
dem. Epiſt.
142,*

we receaue that willingly of others, which we offer as a gift to others, & the hope of receauing praise maketh vs to praise those to their faces of whom we would be praised. We oftentimes refuse the praise of flatterers, when they speake to our faces, and yet we nourish their flatteries in our mindes, and thinke we haue gained much with men, when God knoweth & our consciences tell vs that they are forged and faigned. We do not thinke what we are our selues in deede, but what we seeme to be to others. And hence it is, that the most men push at the opinion of the worlde: they labour to be well thought of, fetching the testimony of their credite, rather from a lying fame, than a sounde conscience. But happie are they that perfectly ouercome this vice, that neither flatter, nor beleue those that flatter, that depend not vpon the blasts of mens mouthes, but studie to approue themselues to God, whose iudgement is according to truth. And I beseech the Lord, that her Highnes with all her Couñsel & Nobles, may be indued with this wisdome from
aboue,

aboue, (because such as they are, are in
 most dāger of these sweete poisoners) y
 they may shun & auoyde their pleasant
 hissings. For albeit now they creepe, be-
 cause they can not goe, yet the time was
 when they ran & made deepe furrowes
 euen vpon our backs: when her maiestie
 should haue found curtesie, they execu-
 ted crueltie; when all should haue found
 truth and loyaltie, they bent themselues
 and their whole powers to kill both
 soule and body. But I see Sathan is like
 himselfe, and his children beare his re-
 semblance: that which they can not
 compasse one way, they wil attempt an-
 other. And therefore I wonder not, that
 they are sodainly turned for a time from
 y rough course which yet lurketh hiddē
 in their bones, and which in times past
 was wont to be their way, that now they
 flatter her whō they then persecuted &
 put in daunger of life; whom they so vn-
 curteously entreated, & some with such
 sorow repented y they had not grubbed
 vp the stock, & passed ouer the brāches:
 against whom they haue moued so ma-
 ny rebellions, and entred into such trai-
 terous

*That traitor
 Storie said
 is openly in
 the Parlea-
 ment house.
 Ann. prim.
 of her High-
 nes most
 grations
 raigne.*

terous and curssed practises, some of their greatest Clarkes, appearing in actuall rebellion, and inuading her maiesties terretories and countries: I wonder not I say, that now they call her highnes Christes substitute, their soueraigne princeesse, so extolling her vertues, as though her highnes gouernment, the establisshing of Christian religion, and the execution of her highnes lawes against such traiterous offenders were inforced and against her will and purpose. Thus they kisse and kill together. The Pope their god in earth hath excommunicated her highnes, and Sanders (as it were their own mouth) to witnes their perswasion, by vertue of that Bull which Mourton procured, and Felton (whom with Thomas Becket for treason they make a martyr) set vp, hath pronounced them all free from all dutie and allegiance: and yet forsooth now they will needes be counted faithfull subiectes. Allen in his seditious Apologie of his english Seminarie, speaketh faire for obedience, and yet malapertly presumeth, to confute her highnes proclama-

clamatiōs, made against such runagates. Their going beyond sea, is for nothing but religion, & yet from them, & out of their schooles hath spronge, the ground of al seditious practises, y^e stirring vp vnto sedition & rebellion, in diuerse places both at home and abroad, the attempts of compassing her maiesties life, which y^e lord long preferue to the maintenance of the gospel, & their cōfution. And because y^e man is so hot, for y^e we assure all ranke papists to be right traitors: he telleth vs y^e those priests & Iesuits, haue expresse cōmandement frō their superiors, not to moue any sedition, or to meddle with matters of state or tēporal gouernmēt, but only by their priesthood & functions, to do such duties as be requisite for christian mens soules, which cōsisteth in preaching, teaching, catechising, ministering the sacraments & such like. First therefore we answere, that preaching, teaching, catechising, and ministering the sacraments is no part of popish priestes office. For they are in deede (as also he will haue them called) masse priestes, in respect of their abominable sacrifice.

*Allen Apoc.
log. Cap. 6.
Fol. 72.*

*Howlets
auctor saith
in the 7. reason, that
none can be
called Priestes, but in
respect of
that sacrifice.*

And

And as they scarce knew any practise of these he nameth, so for Catechising or teaching the principles of Christian religion, they neuer knew what it ment. For they could not so much as abide, y^e Lords prayer, or creede, commonly called the Creede of the Apostles, to be in our mother tongue. As for ministring y^e Sacraments, they had neither calling so to do, neither yet kept any right forme in the administration, or taught the vse of the. And if their commission from their spirituall superiors there, be sufficient calling to enable them to entrude themselves here, or to go into other countries, like gadding Circumcellions: to disturbe both Churches and common weales, where they haue neither place allotted, nor beinge assigned, either by God or man: how can they shew vs the seale of these commissioners commission from aboue? But if they will draw all auctority from that stranger, that man of sinne and perdition, who as he taketh vpon him to giue a spirituall commission, (I should haue saide a spitefull) *In foro conscientia* to excommunicate and to absolve

solue from all finnes: then they should first proue that he receiued his auctority from God, and so they might haue some better allowance. But what auctority can this straunge vsurper challenge ouer the Lords inheritance? How can he absolue from finnes, who is the verie sonne of perdition? And what auctority can these substitutes haue, to free from schisme and heresie, who are the greatest schismatiques and heretiques of the worlde, renting themselues from the spowse of Christ, from Christ himselfe, and ioyning so fast to Antichrist? Let them shewe vs by what tenor they holde this priuiledge, whether in Fee farme, in Socage, or in Capite. Sure I am that these spirituall keies, in their seuerall priuiledges are annexed to y^e true ministerie and ministers of Christ. And though Master Allen now be somewhat abated in his reconing, who fraudulently beginneth to distinguish betwixt the Ecclesiasticall iurisdiction and Temporall, and would persuade vs, that these newe creatures of the Popes making, take vpon them no dealing in state matters,

ters, and therefore, that they are farre from being traitors: yet he knoweth, and all y^e worlde knoweth who it is that hath vsurped the auct^rority of both swordes; and who they are that thinke both vnlawfull without his allowance; and whether they haue a Bull or no Bull, yet he can not be so ignorant, or rather impudent to deny the Pope, and Papists entermedling by their Bulls euen with our Princes person and state. Her person crowne and dignity, her right ouer all persons in gouerning them according to Gods word, and keeping her subiects in order, are matters of state. And therefore the matter is not mistaken, concerning the Bull of Pius Quintus, that hath, if it be of force, taken the crowne which God hath set vpon her highnes head, fro^m her, and discharged all her subiects from her obedience. And howsoever he flattereth, yet he insinuateth too plainly, y^e our Parleaments are no Parleaments, our ciuill Officers & Church Ministers, no Officers and Ministers, because they haue not the approbation & allowance of his holy father. And yet forsooth, these

Romish

Romish Romanistes, though they tugge with tooth and naile for to bring in this Romish iurisdiction which is forreine, against the word of God, and against the lawes of this realme, which the Pope challengeth *Iure diuino*, & yet can shew no euidence out of that lawe for it, and that ouer al causes & persons, bereauing her Highnes of that principall part of her office, which is to looke to Gods matters, yea though he excommunicate her as a schismaticque, laying her as a pray open to the swords of her enimies, yet must they be friendes and no enimies, loyall and not traiterous. If this be their truth, what is their treason? Neither doth the example of Christ and his Apostles suffering for the truth, nor of Daniel seruing the true God, helpe their cause one whit. For Christ and his Apostles were wrongfully charged, and these truly. They stood for the truth & glory of God, and these against it, and therefore all other idolaters, and false worshippers of God, may aswell challenge Christ and his Apostles for their patrons, as they, & with y^e same truth,

B j

Besides

Besides, Daniel serued the true God, & was faithfull to an heathen Prince; these serue a false God, and are vnfaithfull to their Soueraigne a Christian Prince. And albeit it were to be graunted, y^e Masse, Mattins, Confession, Absolution, Beads, Agnus Deies, and such consecrated tokens as they call them, indeede superstitious trash, and idolatrous trumperie, were in themselves no matters of treason, yet when runagates, enemies to her Highnes, maliciously bring them in as tokens of reconciliation to the Pope, withdrawing her people frō the dutiful obedience they owe her, disturbe her state, and hazard her Crowne and dignitie; they doing all by the commission of a forreine vsurper, breaking in tyrannously both vpon the Church and ciuill gouernment, which alwaies in it owne nature hath bene deemed treason by the lawes of this Realme, & so standeth adjudged, hauing neither place nor calling, roaring out against her Highnes rightfull possession by their Bulls; these superstitions cōsidered in these circumstances, can no more be sundred from treason,

*The Bul frō
Mourton,
from Cut-
bert Maine
executed
in Corne-
wall from
Strāgnidge
obtained for
the Queene
of Scottes,
proue at this
to be true.*

treason, than lighte from the Sunne, heate from the fier, or moyltines from water. And as true religion is an enemy to all vices, so superstition most commonly is friendly, & a companion with them. Truth and treason hardly agree, but falshood and treason are conceaued in the same wombe, and nourished vp with the same milke, and this is the cause that Poperie hath had in all ages, her greatest maintenance by treason, & treason by it. How wickedly soeuer this runagate, to discredite her highnes most honorable and trustie Counsailors, would beare the worlde in hande, that she and her gouernment are parted, that she is enforced, and as it were rauished by some about her, of her free right and power of ruling, so malapert is this perking proctor of the Popes, that vpon the suddaine is become so loyall, and yet feareth not to shew his traiterous heart, by such ouert and manifest treasons. In deede it were an easie thing here not to finde a staffe, to beat this dogge, (that I may vse his owne word) but a sword, or rather being vnworthy of the honour

of heading, a rope, to put an ende to his wicked attēpts. It had bin an hapy thing both for our church & country, if he had bin in his mans place in the late rebellion & inuasiō into Ireland, procured by such dutiful subiects as himselfe to haue excused him. I doubt not but our Lions, would haue found out his hornes, what focuer vizard of eares, he and such haue put on. True it is, y^e the temporal state & Ecclesiastical are distinguished. And as a man may be a good ciuil man, & yet no godly man, so a man may be a ciuill subiect, & yet is not a faithfull & religious subiect. But yet euē as the church & common wealth are twinnes, and the happines and flourishing of the elder, giues comfort and glory to the younger, so is it in these two states. If the ministerie, the onely meane to y^e felicitie of the Church, cause it to flourish: the common wealth is the better. The soule is y^e life of the body, and whilest they continue together in perfecte state, it goeth well with the whole man, and so is it with whole mankind. No soule hath true life, that is separated from Christ
the

the life thereof, neither are bodies any thing else, but dead carcasses & carriōs, frō which y^e soule is departed. First therefore the Ecclesiasticall state is occupied about y^e soule, & y^e Ciuill about y^e body. Eche keepe them within their listes to y^e preseruatiō of both, & intrude not one into an others office. The Church state and gouernment is wholly occupied in Church matters, and the Ciuill in common wealth matters. And albeit y^e Christian Prince hath auctority from God, ouer all persons; yet the Prince enforceth no lawes in Gods matters to binde the conscience against his lawes. The Christian Prince, looketh that Gods lawes be had in price, that all estates keepe themselues in order, that euery man do his duty according to his order, and inflicteth bodily punishments vpon malefactors and offenders: and the other execute that spirituall sword, that pierceth further than the temporall, euen to the soule and conscience. When both these meete together, dwell in one kingdome, and kisse ech other, there is a blessed state; and in regarde of Christian

Princes , though treason against the one , can not be with any loyaltie to the other; yet we exempt such ignorant and seduced Papists from the guilt of treason; as (being led by such Capitaine Romanists, as Sanders and Allen are) onely haue a dislike of y^e truth, & yet bear dutifull hearts to their Prince and Country, hauing not in such ouert and actual manner , hatched forth that cursed and treacherous seede. But I wish these with all my hearte in time to take heede , lest whilest they nourish and foster this concealed superstition in them, they growe to the same wretched attempts , that they see others haue done & do daily to their great cost , & they pay (as they are worthy) the same price for it . Let them in time therefore feare God , and honor the Kinge , obey God that they may obeye their Prince.

Poperie is the nurce & mother of treason, rebellion, and confusion. Poperie hath alwaies been a perker and prier in to princes greatest secretes and intentions , for the maintenance of it owne kingdome . True religion in deede teacheth

cheth all estates, and taketh knowledge to reprove, whatsoeuer is contrary to the light: But poperie, rusheth into all matters and causes, and chalengeth and vsurpeth authoritie ouer all persons, it taketh vpon it the alteration of kingdoms, ouerturneth Princes crownes, alienateth inheritances, & intermedleth vniustly in al things: as I wil (if god assist me) shew further if I be further vrged. I beseech your Honor pardon me, that I haue passed the boundes of an epistle. These creaking papists euē compel me, who are so shamelesse, in y^e cleere light of the gospel, still to prouoke vs: But a day shall come, y^e shal reueale al things: in the meane time I nothing doubt of his mercifull goodnes (if we go cheerefully forward, and draw not his iudgements vpon vs by our slacknesse & coldnesse towards the synceritie of his truth) towards his poore Church, towards her Maiestie, and the whole body of this common weale. And thanks be to God, for that rich and vnspeakeable knowledge of his truth, wherby he hath enabled vs to discerne and see their errors. Of all

benefites this is most precious; and I beseech your honor in your place, to seeke the aduancing of it. Let them not be able to preuaile with you, that bewray their owne shame, whilest with boasting words, they would seeme to mount vp to heauen, and yet lie flat groueling vpon the earth, hauing no sparke of heauenly wisdom, or vnderstanding from the word of God. Onely they haue a few waste words, & a little lauish latine, wherewith they thinke to ouergoe and ouerthrow the settled truth of God. We looked for high matter from our chalinging champion, at the least, seeing he cometh after al others; we looked for some shew of weightie and grounded arguments: but alacke, our hope is frustrate, for nothing appeareth, but that a man may finde in these goldē daies of knowledge, euen in those youthes and boyes that yet haue scarce a farre of saluted diuinitie. His ten arguments are nothing els, but so many paralogismes, all taken from others, that wrote long before him; onely he hath turned the wrong side of their coates outwarde. Because some

men haue refused certaine bookes to be numbred in the Canon of the scriptures; for which yet they are not destitute of some testimonies, and yet some of those books haue not bin denied of vs: therefore we flie the scriptures, and Campion hath woon the fielde already : because the sense and meaning of the scriptures haue been diuersly taken of some particular, men in some controuersies, therefore the meaning of the scriptures are on his side. Thus he braineth himselfe with his owne hammer, and cutteth his owne throte with his owne sworde. As though all that professe papistrie, keepe one sense and meaning in the interpretation of y^e scripture : because they boast of the name of a Church, & the name of the Church is glorious, we loke wan at it, and must needes flie, because they com against vs onely with y^e bare name. We make a church of our owne fashioⁿ, a *Platonicall Idea*, and an idle fancie. In describing a church, we vtterly ouerthrow it &c. All the heretiques that euer were, are our predecessors, because papists say so; & we must subscribe to their church,

or else to a church that is no where. The
forsooth al general Councils are theirs,
and we refuse all: because some haue er-
red, and many haue byn contrary one to
another. The Couñcel of Trent shal liue,
whē Kemnitius shalbe buried (if he take
not heede) with Arrius, & now we may
trust them; for Iohn Hus brake the con-
ditions that the Emperour had set him,
and running away, which the Emperour
had forbidden vpon paine of his head,
was iustly not headed, but burned: and
yet the Council of Constance debated
specially of this matter, & thought they
were not bound to the Emperours pro-
mise. Hierom of Prage, spake freely in y
Council, & recanting, departed freely,
but falling into his heresie again, drunk
of the same cup. We refuse all fathers,
he alloweth all and refuseth none, tagge
and ragge are welcome to him, all their
errours shalbe defended for manifest
truth. Not so much as Dionisius & Hyp-
polytus, but must be ranked amongst
the Doctors. And if euer any searched
the scriptures, these did it, and spent
their whole liues in it. And all histories
make

make for them, and our historiographers, for 1500 yeares together, are emptie of all matter, sauing of that they write for them and to maintaine their cause. And we can not deny but that Rome was an holy Church, that their faith was famous, that Paule preached there, that a Church was gathered in y^e Babylon, where Peter ruled, and Clement succeeded, &c. therefore all are his & for his religion. We further maintaine nothing but Paradoxes, and monstrous opinions, of God, of Christ, of man, of grace, of righteousnesse, of manners, &c. And we must needes speake and be vnderstood as this lustie challenger will haue vs to speake and be vnderstoode. Our Sophistications are palpa-
 ble, and our barennes in testimonies are miserable, he hath from heauen, from y^e earth, from Roses, from Lilies, the one purpuled with martyrdome, the other whited with innocencie. They haue those that were shepheardes to all landes, and all flockes, of all faithfull, all were theirs, of all sortes, and none ours. And thus we are confuted. But,

my

*Whether
 Clement suc-
 ceeded Pe-
 ter or Linus
 I would
 faine haue
 determined*

my Lord, it hath ben an old said saw: The greatest barkers are not the best biters, nor y greatest boasters y best fighters. I doubt not but he shal receaue a ful answer in time. In meane time let him & al the papists in the world, if they can, ouerthrow y truth of doctrine which we hold, y articles of whose faith & religiō, depēdeth not vpō any man or mans authority, but vpō y vndoubted scriptures. If they can shew better warrant for that they holde, let vs heare their euidence, but if their stoare be so beggerly, that y richest of them, and he that comes so appointed to challendge all in the name of al the rest; writing, (which is with greater aduice than any sodain speaking can be) be faine to limpe, & sinke in his entry; what shal we thinke wil be done ere the battell be fought? Surely if we came with carnall weapons, it is like he would ouermatch vs, hauing mans wisedome, the world and the diuell on his side: But thanks be to God, we come appointed with spirituall weapons, we come in the name of the Lord, armed with the mightie word of God, against all counterfait
catho-

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catholiques and heretiques. And if God
blesse her Maiesties gouernment, so that
the Gospell may proccede in a ful mini-
sterie, that the youth may be catechised
& seasoned with such sound instructions
as this booke yeeldeth, & those that are
ancient may be confirmed, and the fro-
ward by an holy discipline ordered: our
youth, our aged, our common people of
al sorts, shalbe able to vāquish & put to
flight all such emptie & vaine boasters.
And this is the thing that I fought for, in
trāslating this excellent & sound worke.
Which I hope your honor will accept,
according to that humble dutie and ser-
uice wherewith I hauē euermore helde
my selfe specially bounde to your good
Lordship as my singular patrone, & as a
principall member in y^e church of God.
The Lorde Iesus establish your honors
heart, & giue you a setled persuation in
that euerlasting trueth, y^e euermore you
may feele the cōfort & assurance of that
blessed kingdome, which he so freely
hath purchased for you. Amen.

Your good Lordships faithfull
seruant euer to commaund.

JOHN FIELDER.

To the most mighty and
noble Prince and Lord,

Friderike Countie Palatine by the
Rhene, Duke of either Bauaria,
Electör of the sacred Romane
Empire, his most gracious Prince
and Lorde, Gasper Oleuian
Trewir, wissheth from his
heart, grace and peace
from our Lorde
Iesus Christ.



Here are two special cause.
(most noble Prince Electör,
and my verie good Lorde)
which haue moued me to
the publishing of this little
booke. One, that I might profite the studious
youth by this easie & plaine doctrine, to wit,
to the end that by the taste thereof, they may
be stirred vp and prouoked to the ministerie
of the worde of God. For verily, they chiefly
serue the Church of Christ, who allured by
the sweetnes of the heauenly doctrine (be-
cause they haue tasted how good the Lorde
is) and being stirred vp with a care of pro-
moting his glory, offer vp to the faithful peo-
ple, yea rather to Christ himselfe, their dili-
gence,

gence, yea and in a sorte themselves also. And truely it is a great matter, euē frō the tender yeres to haue deeplytasted Christ in his heauēly doctrine: for frō thence doth necessarily flow (as Peter calleth it) that same 1. Pet. 2. 2. desire of the sincere milke of his worde, and that same feruent desire of communicating of it vnto others. Many good and learned men here, know that this was the best and principal cause of the publishing hereof, vnto whō I cōmunicated (some yeares past) those things which now I set forth, and also declared the purpose of the publishing therof: But hitherto, I haue deferred the same, because I feared least this simplicitie of teaching, and writing not so filed and labourred, should not satisfie many, wherewith I endenoured not so much to feede their eares as their mindes. An other cause was, that it might be a testimonie of doctrine, against that same tempest which in many plac^{es} is stirred up against this Church. Against this, I would set this bulwarke of sande, if peradventure God who is mightie in the weake, would vouchsafe to appease the same in the mindes of certaine more moderate than the rest, & also asswage it a litle in others. For I haue thought of
that

that same greate power of God, whereby he hath set vnto the sea her boñds: which whe it woulde seeme with his hugenes, to ouerwhelme the whole earth, by the commaundement of God, all his force is broken against the softe sand: I haue trusted therefore that through this simple and plaine declaration, of the groundes of our religion, which hitherto we haue vsed, that the Lord would bring some good thinge to passe, for the appeasing of certaine mens mindes, vnto whom peradventure our innocencie, hithervnto hath beene lesse knowne. Many keepe a great stirre, as though horrible doctrine founded in the congregation of this Church, and such rumors are scattered abroad farre and wide. Some may say that euen a sea of sclaunderous reproches, is vomited out against vs, wherewith we might be drowned. But whie rage you, ô good sirs? (for let it be free for me, by your highnes leaue, euen to compell them) consider all the articles of our Christian faith, will you finde in any one any such matter of raging? Be not all thinges exacted to the rule of God his word, and are they not directed to edification in true and sound godlines? If you your selues doe not
feele

feele that same consolation in your consciences of this doctrine, I will freely graunt, that iustlie you rise vp against vs: But take heed I beseech you, that you rise not vp against your owne conscience, against God himselfe, who in the conscience hath erected his high seate. For certainly nothing hath bin done of vs in corners. We haue manie, yea innumerable witnesses of the exposition of this christian doctrine, yea your highnes it selfe, who shal reade the selfsame thinges here, which publiquely you heare now hard these fifteen yeres past, in which it hath pleased the Lord that I should deliuer here vnto his Church these principall grounds of the christian faith. You haue now (most noble prince Elector) the causes of the publishing hereof, which as I know to be true, so I doubted not to lay them open to your highnes.

Now as touching that, which may priuately concerne your highnes, this short treatise lately drawne out of those catechising sermons of the former yeares, shalbe at the least wise some signification of a thankful minde, for a speciall benefite, for that, your highnes hath giuen entertainment to that same heauenly doctrine, the undoubted

word of the prophets and Apostles reueiled
vnto men; and also hath procured to many
of the children of God, (being gathered to-
gether vnder the winges of your highnes,
with more than a fatherly clemencie) the
pure doctrine of saluation, administred al-
together with an heroical and principall spi-
rite, and altogether through the grace of
God, with a chearfull minde. Now if a-
gaine, in this your highnes age, (which the
Lord vouchsafe to renue, as the age of the
Egle) your highnes by the reading of the
doctrine of God his prouidence, of the power
of Christ his resurrection, of the euerlasting
righteousnes now brought into light, and of
the glorious gouernment of all thinges, of
Christ siting at the right hand of God the
father, in the heauens, and especially of his
Church, of which he is the head: if youre
highnes (I say) by his mercifull acceptation
an elect and noble member of his, do con-
ceine any spirituall gladnes in the midst
of these miseries of the Church, whereby
God doth alwaies exercise your highnes
faith, this certainly shalbe my greatest de-
sire, and the matter of all our ioy. The Lord
Iesus continue your highnes, (who haue by
so

so many meanes so fauorable comforted me
in this sicknes, and chiefly with that same
excellent giste of God, I meane with that
cleare well water) to inrich the same againe
with all kinde of blessings, together with
all your posteritie, to the aduancement of his
glorie, and the consolation of Gods children.

Amen: until that same eternal sonne of God
fill vs with ioye, gathered together vnto
himselfe into heaue, with that same sweete
and enerlasting sighte of himselfe: your
highnes (I say,) with all that call vppon his
name, & lead vs to those fountaines of ener-
lasting waters. Amen. Faithfull is he
that hath promised & he wil bring

it to passe. Given at Heydel-
berge the 19. day of March
Anno D. 1576.

Your excellent highnes his
most bouden, Gasper Olenian,
minister of Gods worde.

Cii.

To

To the youth addicted to

true godlinesse, health &c.

THou hast vnderstoode,
most dearly beloued
youth, and flower of the
Church, the purpose of
this my little worke, by
the preface to the most noble Elector
Palatine, onely it remaineth that thou
take it with the same hande wherewith
it is reached vnto thee, that is with the
right hand and not with the left. That
shalbe done, if I shall acheiue my pur-
pose, and by the grace of God, shall kin-
dle many from amongst you, to the
feruent study of the holy scriptures. Sure-
ly I my selfe being but yet a boye, was
wonderfully kindled with a desire both of
learning & teaching others concerning
God; in outward shew vpon very small
occasion, but indeede vpon very great:
for I fell vpon the writing of a certaine
excellent learned man, where almost e-
uen to this purpose he exhorteth youth:
there is nothing more excellent (saith
he)

he) than for men to teache others, concerning God as touching the creation of mankinde, of mans fall into sinne, of reconciliation and restoring of him againe through the sonne of God that same promised seede of the woman, that shall bruse the head of the serpent, &c. These seemed to me altogether religious and holy sayings, and it pleased the Lord by these wordes to kindle in me y^e sparkes of a feruent desire both of learning and in time to come, of instructing others, either in the schoole, or in the Church. For I set before mine eies the company of young men in the schoole, also the flocke of learners in y^e Church: What can be more notable (thought I) then to haue there before me, not onely young men, but also hoare headed husbandmen, who together with thy selfe are banished frō paradise, for sinne, & like Adā til y^e earth, who for their old age are reuerend, and as fathers: many women also, who are as mothers: if the Lord will haue thee to speake his word vnto these, and to instruct them of God, of the creation and preservation of the

worlde, of the subtiltie of the serpent
 deceauing man, of the promised salua-
 tion by the feede of the woman : what
 can be more comfortable, what can
 happen vnto thee, more to be wi-
 shed for of God ? seeing without the
 knowledge of these thinges men liue
 more miserably than brute beasts. The
 Lord continually after that time nour-
 ished these sparks in me, by his holy spi-
 rit, and by the reading of the holy scrip-
 tures. I was then a boye of fifteene yeres
 olde, and a little before, for studies sake,
 sent to Paris by my parents. But to what
 ende speake I these thinges so familiar-
 ly ? I speake as a young man, to young
 men: hoping, that it will come to passe,
 y those things which were not of small
 moment in my minde, will likewise in
 your mindes kindle the sparkes, which
 may engender that earnest desire aswell
 of learning, as of teaching. And so much
 the more, whē you shall perceauē your
 selues, not only prouoked by my exam-
 ple, but also (God giuing you grace,)
 holpen by this my little labour. For
 although before I was sixteene yeres
 olde,

old, whē I was sent to Paris, I had some direction by my schoolemaisters, who yearly before Easter did expounde vnto vs in the schoole called *Treuiror*, the passion of our Lord Iesus Christ, and were wont according to the measure God had giuen them, to conferre the figures of the olde Testament, with the accomplishing thereof by the passion of Christ (a thing very comfortable, & which afterwards, by the grace of God, opened vnto me the whole scope of the scriptures:) yet notwithstanding that handleading was more dark & obſcure, by reason of the multitude of mens traditiōs, in which, Christ dead & raised vp againe was wrapped & darkened, in the popedome, so, that I coulde not well vse that light, which by the conference & comparing of those figures, and the fulfilling of the thinges themselues I did see to shine in the passion of Christ: But yet for all that, that same weake foreknowledge in his time, God blessing it, wanted not his excellent fruite. But here dearly beloued youth, you shall see Christ, dead, and raised vp againe,

C iiij with-

without any mazes of mens traditions,
 so liuely set before your eies, that by y
 sure and vndoubted propheticall and
 apostolicall worde, as it were by the
 hand, yea as by a light shining in a dark
 place being brought vnto him, you may
 knowe him truely to be the same, who
 was made vnto vs of God, to be our
 wisdome, righteousnesse, sanctificati-
 on and redemption, as it is written. All
 that glory, let them glory in the Lorde.
 1. Cor. 1. and that we are compleate in
 him: to y Coloss. 2. Last of al for asmuch
 as the vnthankfulnessse of the world,
 doth driue away and feare many both
 from learning and teaching, goe to,
 shall not Christ punish the worlde for
 this vnthankfulnessse? If he remaine
 faithfull, ought not this to satisfie vs?
 Christ the Lord of heauen and earth will
 not suffer you seruing him, to be alto-
 gether destitute of necessary things: but
 he that prouideth seede to the sower, he
 also will prouide bread for foode. I haue
 oftentimes thought of that same saying
 of Christ, Luk. 22. When I sent you
 without bagge and scrippe and shoes,
 wan-

wanted ye any thing? his disciples answered, Nothing: yea, they did not once remember, whether they should neede any helpe, for their iourney, & executing of their office. The same Christ yet liueth & raigneth God for euer, who hath y^e hearts of all in his hands, y^e he may do good to all faithfull pastors: euen as he had commanded (be it y^e he spake neuer a word) to the widowe of Sarepta, that shee should giue foode to her seruant Elias. I haue also oftentimes thought of that same saying of Daniel: that the reward of Christ his seruantes are laide vp for them, in the heauens. The teachers (saith he) shall shine, as the brightness of the firmament, and they that haue brought others vnto righteousness, shall shine as the starres in euerlasting times. Let vs therefore content our selues in our calling, with meane things, and resigne ouer our selues to our heauenly father to be fed through Christ at his hands, we, our wiues and our children: for he is the true father, and will neuer be vnmindefull of compassion, & a fatherly care ouer vs, and so much the lesse he

will be vnmindefull, by how much we
shall be more mindefull of our calling.
We may therefore safely committe our
selues and ours to his prouidence, which
ought to suffice for the ouercomming
of all hinderaunces & letts, specially to
them to whom God is all in all.

Farewell.

An

¶ An Exposition of the

Apostles Creede, or rather of the articles of the Christian faith.

That the kingdome of Christ is offered vnto vs in the Articles of our faith; and that the faithfull are partakers of it, whilest they liue here.

IT is certaine, that there are two spirituall kingdomes, euen in this worlde: to wit, the kingdome of darkenes, and the kingdome of light: & it must needes be, that euery man be of one of these, whilest he liueth here. For so Christ the king himselte speaketh to his elect vessell: Acts. 26. *For this cause haue I appeared vnto thee, that I might appoynt thee a minister and witness of those things which thou hast seene:* And a little afterwards; *That thou mightest open their eyes, that they might be turned from darknes to light, and from the power of Sathan to God, and might receaue remission of sinnes, & a lotte amongst the sanctified, through the faith which is in mee.* So to the Colossians the first: *Giving thanks vnto God the father, who hath made vs fitte to be partakers of the lotte of the Saintes in the light: who hath deliuered vs from the power of darknes, and translated vs into the kingdome of his dearely beloued sonne.* Hereby it is cleare that there are two spirituall kingdomes, euen
in

in this world; the kingdome of Christ, in which in very deede are all they that truly repent & beleue in Christ, and are also baptized into his name: as also their children, vnlesse when they shalbe growen and come to age, through vnbeliefe they reiect the benifite offred: But the other the kingdome of Sathan and darkenes, in which all they are, which doe not repent, and beleue not in Christ, these partly are not baptized, but open contemners of baptisme: as the Turkes and Iewes: and partly againe are baptized, but yet are impenitēt, & vnbeleeuers: these albeit they be baptized and ioyne themselves to the visible Church, remaine notwithstanding in very deede so long in the kingdom and power of darkenes, vntill they be conuerted and beleue. Mat. 28. 1. Cor. 6. vers. 8. 9. 10. 12. and 2. Cor. 12. vers. 21. Now forasmuch as the Articles of the fayth containe the summe of that doctrine deliuered by Christ the king to his Apostles: it is certaine, that in them the kingdome of Christ and all the priuiledges thereof are offred and exhibited to all them that repent and beleue: & againe that we are taught by this confession, whence we may assure our selues, that we are true Citizens of the kingdome of Christ, yea and that in this life, & that we haue a partaking with Christ the king himselfe with all his benifites: to witte, if we beleue with our heart, and confesse with our mouth. For that saying of the Apostle is sure, in the 10. to y Romanes: *The worde is neare thee, in thy mouth and in thy heart. This is that worde of faith*

faith which we preach, to witte, that if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleene in thy heart, that God hath raised him up from the dead, thou shalt be saued. For with the heart man beleeneth vnto righteousness, and with the mouth man confesseth to saluation. For the scripture saith: whoso-
euer beleeneth in him shall not be ashamed.

What the kingdome of Christ is, and that the newe couenaunt is administred therein.

LEt vs then see what y^e kingdome of Christ is, which beginneth in the faithful in this worlde; which also in the same sense is named the kingdome of God, and the kingdome of heauen. Mat. 3. vers. 2. Luk. 4. vers. 43. and Chapter 7. vers. 28. The kingdome of Christ in this worlde, is the administration of saluation, whereby Iesus Christ the king himselte, outwardly gathereth to himselte through the Gospell and sacrament of baptisme, a people or visible Church, (in which many hypocrites are mingled,) and calleth them to saluation, and administred and giueth himselte the same saluation to which he calleth them, in those, who he accounteth for his elect in this congregatiō, whilest that he maketh this outward vocation effectua ll, that is to say, calleth them to repentance and faith, by which they aunswere to him that calleth: and whom he thus calleth, those also he iustifieth, not imputing their sinnes vnto them: whom he iustifieth, those also he glorifieth, purging them daily more and more from

from their finnes, and so instructing, framing, and perfecting them to all godlinesse, righteousness, and that to life euerlasting, that the glory of Christ their king may shine in them: vsing to that purpose, the dispensation of his worde and sacraments by meete ministers, and that both publique, domesticall, and priuate, and therewithall also the diligent administration of his discipline, aswell of repentance and ceremonies, as of mans whole life. The vniuersall administration of this kingdome of Christ, is that same newe couenant, that God hath promised in the last times to make with vs by Ieremy the Prophet, not according to that same couenant he made with our fathers, when he brought them out of the lande of Aegypt, because they had made that couenant voide: but that this should be the couenaunt, that he would giue his lawe in the midst of vs; and that he would write it in our hearts, and that he would be our God, and we should be his people, and that we should knowe him, because he would be mercifull vnto our iniquity, and would not remember our finnes any more. Ierem. 31. And by Hoseas the Prophet: Cap. 2. *I will marry thee in faith, and thou shalt knowe the Lord.* This couenant Christ the king and priest of his Church, hath ratified for euer by his merite, betweene God and vs, and euer day worketh in vs through his efficacie. Daniel the 9. Verily by his merite, seeing that Christ by his priesthoode, that is, by his intercession and sacrifice, laying an euerlasting found-

foundation vnto his kingdome, hath satisfied the righteousness of God, and so deliuereth vs from sinne and the curse of the lawe, and from the kingdome and power of the deuill, and obtaineth the spirite of sanctification, through which he may raigne in vs: and through his efficacie or operation, whereby, as the king of his Church he first bringeth our heartes to the knowledge of their euill, and to the consideration of the diuine righteousness, and createth in them the studie of reconciling themselves to God, and conuerting them to his wil. Now afterwards, things thus set in order, he offereth the worde of reconciliation, and engendreth faith in them, through which he communicateth himselfe (after whom they thirst,) vnto them; to this ende, that hauing obtained through his merite, iustification, they may vse it to the euerlasting peace of their conscience, and may dayly also through his spirit be restored and builded vp. Lastly he exhorteth those that are reconciled, and thus endowed with his spirit, to bring forth workes, worthy those that repent, to the ende, that the glory of their king may shine in them. Rom. 8. ver. 29 30. These degrees, in the administration of the kingdome of Christ, and of his new couenaunt, the Lord comprehendeth in that same speech to Paule, when he saith, *that thou mayst open their eyes*: that is done, when through the working of that king Christ, their conscience is illuminated through the holy Ghost. (For it is he that maketh his ministerie effectual)

all) so as they knowe both themselves and their finnes, and againe God, his holynesse and righteousnesse, to which they must be conformable, that through faith turning vnto him, they may receaue in Christ a double benefite, forgiuenes of their finnes, & a lot amongst the sanctified, who daily studie (Christ exhorting them) to bring forth the worthy fruites of repentance. For whom he hath chosen, those also hath he called: whom he hath called, those also hath he iustified: whom he hath iustified, those also he hath glorified. First therefore let vs see how Christ our king by calling into his kingdome, doth engender in men a desire of being reconciled to God; then how he offreth vnto them the forgiuenes of their finnes, or rather the free grace of reconciliation and iustification, and therewithall how he beginneth, their restoring to euerlasting life and glory: how daily he setteth it forward, and at length in the worlde to come doth fully finish the same.

How Christ the King engendreth in his elect the studie of reconciling themselves to God, and howe he preserueth and encreaseth in them which are reconciled, the studie of holding that reconciliation.

Christ the King doth engender in his elect the studie of reconciling them selues to God: first of all by shewing that all men are vnder sinne, and in the kingdome of darkenes,

nes, especially because that when all men haue the knowledge of God, naturally engrafted in them, and the worke of the lawe by nature written in their heartes, and by the thinges created are constrained to knowe God, notwithstanding doe not glorifie him, but doe sinne contrarie to the lawe of nature. Rom. 1. The which thing they witnes in their deedes, and their owne conscience doth conuince their thoughtes, either accusing or excusing them. Againe by vncovering all and euerie of their wickednesses, and in accusing them by the lawe written, and by the threatninges which are manifest eueriewhere throughout the whole prophetes, many wickednesses also being heaped together as plainely may be seene in the Epistle to the Romaines, Chap 3. vers. 9, 10, 11, 12, 13, 14. And also by shewing that this is the vnchangeable will of God, whereby he will not onely that all men be conformed to the lawe of nature, but also to the lawe written, otherwise that he will so long accounte them for sinners and enemies til they be conuerted, and through faith be reconciled vnto God. Iohn. 3. vers 36. Rom. 5. vers. 10, 11. Secondly by shewing what a great euil sin is. Such and so great an euil sin is, that it deserueth the euerlasting destruction of mā, yea verily so great an euil, y it cannot by the euerlasting destruction of man be cleansed. Wherevppon it foloweth that sinne is a greater euill, then mans euerlasting damnation, seeinge that the damned cannot by euerlasting paines cleanse or overcome so greate an euill.

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To conclude, it is so greate an euill, to haue offended the maiestie of God but with one sinne, that the destruction of all creatures were a lesse euill. For certainly neither the destruction of all creatures, yea if they shoulde be brought to nothing, were a sufficient price for the cleansing of one onely sinne: which could not otherwise be cleansed, but by the death of the sonne of God. Thirdly by shewing that the nature of God is righteous, and therefore that it doth accurse all sinners, to wit as well their bodies as soules, as well in this worlde as in the world to come, Deut. 28. vnlesse reconciliation be made. For so immutable is this righteousness of God, and will to iudge sinnes, that not so much as one sinne amongst so many thousandes, which dayly are committed, shall escape vnpunished. For either it is punished in vs or els in Christ: in Christ it is once perfectly punished, so that we repent and amende and beleue in him: in our selues it shalbe punished, if we haue an vnbeleeuing hearte and such a one as cannot repent, as Christ saith: verily I say vnto you, that men shall make accounte for euerie idle word in the day of iudgement. Also if this be done in y^e green wood, what shal be done in the dry? i. Peter, 4. verse 17, 18. To be short, god is so righteous; and so great an euil is sin, y^e euen when he doth forgiue sinnes, he doth not yet alowe them: and that he may shew this thing he doth chastise them, in those that are conuerted, yea, after the forgiuenes thereof with most sharpe scourges, as in Dauid, yea,

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after God had spoken vnto him by Nathan the Prophet: *The lord hath taken from thee thy sins:* We see by how sharpe whips he declared that he did not allow \bar{y} sin of Dauid, 2. Sam. 12. ver. 11. 12. 13. also 2. Sam. cap. 24 vers. 10. 12. Fourthly by setting forth the execution of the righteousness & iudgment of God, against \bar{y} impenitent & vnbeleeuing. First in \bar{y} examples which he hath exercised & dayly doth exercise: aswel in the wringing terrors of cōscience, wherewith the vnrepētant are afflicted: as also in those same temporal punishments which although they be great, yet are the onely signes of \bar{y} wrath of God to come, farre greater, yea most great. For like as \bar{y} patience & gentlenes of God is greater then \bar{y} gentlenes of al creatures: so also his wrath doth exceede \bar{y} wrath of al creatures. Secondly by setting before their eyes \bar{y} day of this wrath or the euerlasting iudgement: as the scripture doth often times set the same aswel before the eyes of \bar{y} faithful as of the vnfaithful. By these & the like reasons & meanes taken out of the word of god Christ the king doth engēder in \bar{y} ministerie of \bar{y} word through his spirite, in thē whō he hath first called, that same study of recōciling themselves vnto God: & in them which are effectually called & reconciled, he preserueth & increaseth that same studie of holding their reconciliation, and bringeth to passe that they greatly esteeme so great grace of reconciliation: and truly somuch they esteeme it, \bar{y} denying themselves and all vngodlines, they wholly giue themselves through faith vnto him, who with

so greata price hath redeemed them from so many euills.

After that Christ the King and Priest of his Church hath engendred in those whom he calleth, the studie of reconciling themselves vnto God he offereth, and giueth also vnto them that same reconciliation & that in the forme of a couenant, the summe whereof is contained in the articles of the faith.

Now as I haue saide alreadie, that same studie of reconciling themselves to God, in those that are called of Christ the King being wrought, he offereth and giueth to them reconciliation it selfe, and that in the forme of a free couenaunt, 2. Cor. 5. vers. 18. 19. 20. 21. and chap. 6. vers. 15. 16. 17. 18. Now the reconciliation of man with God, or rather this matter of saluation in sauing by his merite and power the elect, is therefore called a couenaunt, and also set soorth vnto vs in forme of a couenaunt from God, because there is no apter forme or meeter way of doing it, to make mutuall agreement betweene the parties and to y establishing of faith. For euen like as men after great enimities are then at length pacified in their mindes, when they haue bounde themselves by promises and by an oath each one to other, to imbrace peace; so also God, that our consciences might be quiet, hath not spared of his meere goodnes euen by an oath and couenaunt to binde himselfe vnto vs that are re-
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pentant and beleue in him ; and to seale the same wth the scale of holy baptisme, y^e he might adopt vs freely to be his children, that he might cleanse vs through his bloode from all sinne, and being endowed with the holy ghost might renue vs to euerlasting life ; yea and that freely, that wee againe being bound , vnto the faith and worship of this true God the sonne and the holy Ghost , we might set foorth and aduance this greate goodnes of his. Moreouer euen like as there are wonte to be propounded, in mens couenants certaine heades, which they call articles, by which peace is begunne and put in practise, both sides being sworne : so also that same diuine couenant, wherein God doth reconcile vs vnto himselfe for euer, is contained in certaine heades or articles, which are the foundations of this holy reconciliation and where in God will haue eternall peace betweene him selfe and all beleeuers to be ratified. Now God had promised by Ieremie the Prophet that he would strike a newe couenant with vs, not according to that couenant which he had made with our fathers when he brought them out of the land of Egypt, because they had made that couenant voyde: but that this should be the couenant; that he would giue the lawe in the midst of vs, and write the same in our heartes, and that he would be our God, and we should be his people, and that we should knowe him, because he is mercifull vnto our sinnes and will remember our iniquities no more. Ieremy, 31, Esai. 53. 54. Ozee. 2.

This couenant the Lord hath made with vs through faith in Christ: and therefore we must knowe that the articles of our faith, containe y^e summe & as it were y^e heads of that couenant which standeth in faith between God and vs.

That the couenant betwene God and vs is free and vnderferued, and standeth only in faith: through which after that he hath put out the remembrance of our sinnes, he reneweth the beleeuers to his owne image.

THAT this couenant betwene God and vs is free and vnderferued, and leaneth vpon no condition of our worthinesse or merites, but standeth by faith alone, hence it may easily appeare. For in respect of God he properly maketh the couenant with vs, and he sealeth in our heartes by his holy spirit, that same promise of vnderferued reconciliation offered vnto vs in the Gospel. Titus 3. ver. 5. 6. 7. 2. Tim. 1. ver. 9. Gal. 3. ver. 6. 28. 29. In respect of vs this couenant is receiued only by faith, whiles that freely and vnderferuedly the holy Ghost is giuen vnto vs, who bringeth to passe that both we will and are able to beleue the free promise of reconciliation through Christ. Eph. 1. Joel. 2. Esay. 59. If you respect the mediator verely our heauenly father hath receiued of him the price of reconciliation, and we haue satisfied in him: notwithstanding because the mediator is freely giuen vnto vs, and imputed also freely this merite vnto vs, euen by this rea-

son also the couenant is free. And so this whole
 couenant is meere free, and consisteth in faith
 alone: the oblation of promise of grace in
 Christ, and also the giuing of Christ himselfe
 in respect of God is free: y receiuing on our part
 is also free, because it is the worke of God in vs,
 whereby he sealeth his promise in our heartes,
 that being driuen we should worke, that is to
 say, that being made beleeuers by him we
 might beleue. Ephe. 2. ver. 1. 5. 6. 7. 8. 9. 10. All
 these things are plainlie comprehended in that
 same promise of the new couenant, which euen
 now I brought out of the 31. Chapter of Iere-
 my. Now the ende why God would haue this
 same couenant to be free by all meanes, is that
 the glory of God might returne to him alone:
 the which drift of his counsell he hath expres-
 sed in plaine wordes in the same Prophet. Chap.
 33. *And it shalbe to me a name of ioy, a prayse and an
 honour before all the nations of the earth which shall
 heare all the good that I doe vnto them, &c.* And to
 the Ephe. Chap. 1. ver. 5. 6. An other end is the
 peace of our consciences. Rom. Chap. 4. *For if
 they which are of the lawe are heires: faith is become
 voyd, and the promise is made of none effect, &c.* Sith
 therefore God saith that this whole couenant
 is free and vnderferued, and that it consisteth in
 the knowledge of him, or rather by faith:
 through which also after that he hath aboli-
 shed the remembraunce of our sinnes, he will
 renewe our heartes; which he calleth to write
 his lawes in our heartes: it is plaine and eui-
 dent that in the articles of our faith, such a

faith and knowledge of God is set forth vnto vs, which embraceth the free remission of sinnes in Christ, and also thereof engendreth the instauration or renewing of man according to the image of God. Therefore in the meditation of the articles of our faith we must especially turne our eyes to these two poyntes.

The Articles of faith or that which is commonly called the Apostles Creede.

I beleene in God the father almighty maker of heauen and earth: and in Iesus Christ, his only sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary, suffered vnder Pontius Pilate, crucified, dead, and buried: he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the father almighty: from thence he shall come to iudge the quick and the dead: I beleene in the holy Ghost, the holy Catholique Church, the Communion of Saintes, the forgiveness of sinnes, the resurrection of the body, and the life euerlasting.

What faith is.

SEing therefore Christ the king himselfe in the articles of the Christian faith, which containe the summe of the Gospell, offereth that same kingdome of his vnto vs: and through faith, by the vertue of his spirit doth effectually confederate himselfe vnto vs to the end he may raigne in vs & goe to, let vs briefly shewe what faith is. Faith is to assent vnto God, his will being

ing knowen, in euery worde of his, as to the onely true & omnipotent God, and so to giue glory to God: and not to consider any thing either in our selues or in any other of his creatures, that seemeth to be against him: and in this worde, to behold as the speciall marke the promise of the Gospel, for that the father truely offreth himselfe vnto vs in Christ, and through his holy spirit freely iustifieth vs that are engrafted in Christ, and more and more sanctifieth vs, and preserueth vs by the same power, through which Christ was raised from the dead, whereby he hath all things subiect to himselfe, that the hope of euerlasting life being founded in this truth and power, it may be most certaine. This description of faith, first comprehendeth the whole life of man: whose singular actions and moments, must needs leane and rest vpon faith. For surely, that which is said to the Hebrues, *Without faith it is impossible to please God*, is most true, in all and singular matters that are to be taken in hand. Rom. 14. ver 23. Then after that it letteth forth that peculiar grace of iustification offred in Christ, and that restoring to euerlasting life, as the foundation of all beleeuers. Now this same description of faith is specially taken out of the fourth Chap. to the Romanes, from the sixteenth verse, and out of the first Chapter of the Ephesians, from the 17. verse, to the end of both the Chapters. That which is put in the description, of the will of God knowen, is therefore done, because Sathan is oftentimes

woont to faigne another meaning of the worde of God, besides the will of God. Least therefore that faith should stray from the will of God, we must indeuer, that as the Apostle commandeth in the 12. to the Romanes, all prophesying or interpretation of the scripture, be according to the analogie, or rule of faith : least the interpretation fight with the foundation or with any article of faith. We will shewe it also more familiarly after this manner: this is faith, to acknowledge that this is the vchangeable will of God, and to rest in it, that freely he will giue vs that promised saluation by y^e Prophets, and that through Christ the same is giuen in deede, (as the Articles of our faith witnesse,) that is, to acknowledge, that these things which are contained in them, are freely giuen vnto vs of God, according to the testimony of all the Prophets which were from the beginning of the worlde, yea, and of Christ himselfe, and to rest in this constant will of God, and giue this glory to God, that hath now already shewed his omnipotent power in performing these promises, fulfilling in deede the most part of the Articles of our faith : and also as yet doth still exercise the same, in the applying of those benefites : and will certainly shewe it, in those that remaine yet to be fulfilled in the Articles : neither to consider any thing either in vs, or yet without vs in any creature that seemeth contrary to that same grace and diuine truth promised vnto vs, and already offred in Christ, and at length fully to be accomplished.

The partition or diuision of the Creede.

THere are foure principall parts of the Creede. The first containeth what we beleue of God the father, who as he hath chosen vs of his meere mercy, in Christ before the foundations of the worlde were laide: Ephe. 1. so there is set forth in the first part of the Creede the first fountaine of the couenant, or reconciliation: and therewithall is also taught what we must beleue of the creation of all things. The second, what we must beleue of Iesus Christ the sonne of God: in which part, is comprehended the whole summe of the couenant & of our reconciliatiō. The third, what of the holy Ghost, who by engrafting vs through faith in Christ, maketh vs confederates with God, applying vnto vs the mercy of the father, and the redemption of the sonne. The fourth part is concerning the people, or of the Church with whom God had stricken his couenant: which part containeth y^e effectes of all the former, and the fruite of our faith, aswell which we enioye in this life, as also, which we shall enioy euerlastingly, being fully knitte both body and soule with Iesus Christ our heade.

Rules which shall helpe both our understanding and faith, in euery article of faith.

THe rules, which we ought alwayes to haue before our eies, aswel in y^e expounding, as also
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so in the meditating of the Creede, are these. First that a mans minde knowe in euery of the articles not only the history (which knowledge alone is not to saluation, forasmuch as the deuills haue that and doe tremble: Iames. 2.) but also that the heart it selfe embrace through true faith the promise of God, and the performance of the promise in Christ and for Christ, which lyeth hidde in euery of the articles. Acts. 13. vers. 32. and the 39. Resolue therefore all y articles into the promises, or into the performance of them, & so thou shalt haue in the articles of faith all the kindes of that wonderfull vnion that we haue with the father, with the sonne Iesus Christ, and with the holy Ghost, which throughout all the Gospell is promised and giuen to the beleeuer. 1. Iohn. 14. and the 15. The second rule; In the applying of the promise, looke vpon the counsell of God to witte, that to the sonne of God a body & soule was so fashioned and fitted, that those thinges that were done in them, were done in the name of all beleeuers: & so done in deede, y the obedience, which was offred vp to the father in his person, by the counsell and gift of the father, are as truely thine, as if they had bene offred vp in thy soule & body, and y by the same efficacie, wherethrough that euerlasting word quickened from death that whole masse and glorified it, shall also quicken and glorifie thee. For this is the counsell of God, this is his vnchangeable will, wherevpon we may safely leane: now it is made manifest in the writings of the
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Prophets and Apostles : to the Hebr , Cap. 10. out of the 40. Psalme. Wherefore entring into the world he said, Sacrifice & oblatiō thou wouldest not, but a body hast thou framed unto mee, &c The I said, Loe I am present (in the beginning of the booke it is writtē of me) that I should do thy will O God. And a little after, Through which will we are sanctified, through the oblation of the body of Iesus Christ once made. Vpō this counsell of God also, leaneth the reason of the Apostle in the 10. to y Romaines, whilest he saith, the righteousnesse which is of faith, so he saith : Say not in thy heart who shall ascend into heauen : For this is to fetch Christ out of heauen : or, who shall goe downe into the deepe? this is to bring Christ from the deade? But what saith he? The word is neare thee, in thy mouth and in thy heart. This is that worde of faith, which we preache, to witte, if thou shalt confesse the Lord Iesus with thy mouth: and shalt beleene in thy heart, that God hath raised him vp from the deade, thou shalt be safe. For we beleene with the heart to righteousnesse, but we confesse with the mouth to saluation. See the 1. Corinth. 1. vers. 30. Luk. 1. vers. 10. to the Hebr. 2. vers. 14. 15. to the Romans, 5. vers. 12. 15. 16 17. 18. Also 1 Cor. 15. vers. 20. 21. 23. 1. Thessl. 4. vers. 14. and Chapter. 5. vers 3.

I beleene in God the father almightie maker of heauen and earth.

Testimonies out of the Prophets and Apostles of the nature of God, and of the creation of all thinges.

Exod.

EXodus, 34. The Lord of Hostes, The Lord of Hostes, a mightie, mercifull and gracious God: long suffering, and much in goodnes and faith: who shewest mercie to thousands, pardoning iniquitie, and defection and sinnes: before whom the innocent is not innocent, who recompencest the iniquitie of the fathers vppon the children, and vppon the childrens children, and vppon the kinsfolkes. Gene. 1. In the beginning God created heauen and earth. Nowe the earth was desolate and voyde: and darkenes was vppon the utmost face of the depth, and the spirite of God mooued it selfe vppon the face of the waters. Io. 1. In the beginning was the worde, and the word was with God: and that word was God. All thinges were made by it, and without it was nothing made that was made. And to the Colossians the first, and Psal. 104. Thou shalt sende foorth thy spirite, and they shalbe created, and thou shalt renue the face of the earth.

The description of God.

GOD is a spirituall substance, euerlasting, good, pure, aswell of an incomprehensible glorie as of an infinite wisedome and power, of an vnchangeable righteousnes, vnspeakable mercie and most constant trueth, to be short the onely & soueraigne happines, and the father is euerlasting, the sonne the euerlasting image of the father, and the holie ghost proceeding from both. The nature of God is shortly and diligently expressed in the description which is in Moses, Exodus. 34. The Lord of of Hostes, the Lord of Hosts, a mightie, mer-

mercifull and gentle God, long suffering and of great mercie and true.&c.

The profite of this description of God.

THe vse of this description is, that the nature of God being knowne, we should embrace by true faith, as our onely and most soueraigne God, and should feare to offende him: to the end that through true faith and feare, or amendment of life, he might be glorified of vs. For first when we heare that God, who hath promised by an euerlasting couenant that he wilbe a God vnto vs, is an vnderstanding, wise, euerlasting, good, righteous and mercifull God &c; we conclude verie rightly vpon it, of the verie forme of that free couenant: that he is not onely such a one by nature, but also y he will shew himselfe to be such a one to vs beleeuers; and that by an euerlasting couenant, though all creatures should seeme to persuaade vs to y contrarie. He that knoweth this nature of God, of whom he is receiued into couenant: he hath large matter of trusting in him, and of framing his life by faith, according to the will of God. Both of these, to wit howe the knowledge of God maketh to faith and repentance, and so to the establisshing of the kingdome of God in vs, we will make plaine out of some of his attributes. So great and so constant is the truth of God, that one word of the diuine truth, passeth the truth of all Angels and men: because the truth
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of all creatures, dependeth vpon the truth of God, and hath the originall from that, and consisteth in that alone: so that the truth of god, is the cause and foundation of all truth both in Angels and men. When therefore we wauer or doubt of any matter, why do we not consult, whether there be not some word of the Lorde concerning that matter, whereof we doubt? which being found, we may giue our mindes to rest, knowing assuredly, y^e the least title of the truth is more firme, then the whole frame of heauen and earth. Ieremi 31. Matt. 5. vers. 18. therefore it is saide in the second booke of the Kings, Cap. 10. vers. 10. Knowe you now, that there shall not fall anie thing of the word of the Lord to the ground. Also his infinite power ought to incourage vs, to trust in him: in him I say, that mightie God, who calleth those thinges which are not as if they were. Ro. 4. Like as also, that same Apostle further speaketh of the faith of Abraham: *He doubted not of the promise of God through unbeliefe, but was made strong in faith, giuing glorie to God: Being fully assured that he which had promised, he also was able to performe it.* And surely how greatly distrust displeaseth God, as which defraudeth him of his glory and how greatly the holiest men that are ought to beware of it, the Lord teacheth Num. 20. And the Lord of Hostes said vnto Moyse and Aaron, *Forasmuch as ye haue not beleued me, that you might sanctifie me before the sonnes of Israel, therefore you shall not lead this congregation into the lande which I haue giuen them.* And in the 32. of

6f Deut. 50. 51. 52. Now he is not onely able to do that, which he wil, (as in verie deede he wil- leth that thing which he hath promised in his word:) but also in that which he wil- leth not, he abideth no resistance, which is as it were the o- ther part of the omnipotencie of God. Iſai. 43. *There is none that can take out of my hand: And if I do any thing, who shall let it?* The first is therefore, that in euerie thing we haue the wil of God knowne out of his word, which being once knowne, let vs not doubt, but y Gods truth is most cōstant, & altogether vnchangable. Moreouer let our mindes mouēt vp to y almightie nature of God, who mightily performeth in deede whatſoeuer he wil, neither abideth any resistance Ioh. 10. *I giue euēlaſtning life to my ſheepe, neither ſhall they pe- riſh for euer: neither ſhal any mā take them out of my hand. My father who hath giuen the vnto me, is grea- ter then all, neither can any man ſnatch them out of the hand of my father. I and the father are one.* Here thou haſt both the moſt conſtant truth of the word of Chriſt, and alſo his omnipotencie. And ſo thou muſt truſt: that God offereth himſelfe vnto vs in Chriſt, a true and almightie God, in an euēlaſting cōuenant. And further, ſhould not this ſelfeſame nature of God, wherein he is true and almightie, pricke vs forward to amendement, and to lead a life through faith according to his will? For whileſt we heare, that his truth is one and vnchangeable, let vs know for a ſuertie, that he will not for euer approue ſinnes, which he hath witneſſed to deteſt by his word. Pſal. 5. Moreouer, that it is more poſſi-
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ble that heauen & earth should be ouerthrowne, then that those punishmentes should not fall out, which he hath threatened in his word, vnlesse we turne from our finnes. Mat. 5. vers. 18. For the nature of God must be changed, if his truth were subiect to change. And the same reason is of his omnipotencie. For who would not wholly addict himselfe vnto him, and altogether depend vpon his becke, and frame all thinges to his will, in whose hand is life and death, who hath power to cast both body and soule into euerlasting fire? As Christ saith, *Feare not those which kill the body, but can do nothing against the soule: I say vnto you, whom you must feare, euen him that hath power to cast both body and soule into hell fire.* The infinite wisdom of God auaieth much for the establisshing of our trust in him, as for example thus: that faith may overcome whatsoeuer is obiected of the flesh and of sinne against the word and workes of God, and that it may at once breake all the broyles & assaultes of distrustes, & giue it selfe to rest: it must needes be that the minde ascend vp to that infinitenes of the wisdom & vnderstanding of God, & that it safely rest in that, as doing all thinges wisely and well, and be fully perswaded that God is the gouernor of the world, and not men: and that he doth so gouerne all thinges, that we neither can nor ought to wish them wiselier or better done, then they are or may be done of God. Paule teacheth vs to rest in that same infinite wisdom of God, in the 11. to the Romanes, *O the depth, sayth he*

he, of the riches, as well of the wisdom, as of the knowledge of God, how unsearchable are his iudgements, and his waies past finding out! Who hath knowne the minde of the Lord? or who hath beene of counsel with him? or who hath giuen vnto him first, and he shalbe recompensed againe? for of him, by him, and in him are all thinges, to him be glorie worldes without end Amen. And Isai in the 40. chapter, vers. 13. 14. and in the 104. Psal. vers. 24. O Lord of hostes how are thy workes multiplied? Thou hast done all thinges in wisdom. And Psalm. 147. vers. 5. Our Lord is great and mightie in strength, there is no number of his understanding. When therefore we heare our most wise, yea, our onely wise God, who hath promised that he will shew himselfe such a wise God towards vs; who should not receiue his wordes with high reuerence, and haue a contented minde in all, and those most dayly workes of his prouidence as done most wisely, an so rest in his wisdom? The which diuine wisdom the Apostle wondring at, doth therewithall praise it. To the only wise God, be glorie, Romanes cap. 16. vers. 37. Therefore also the wisdom of God doth incourage vs to confidence: seeing he hath promised to shew himselfe such a one towards vs. Also who knowing his wisdom doth not according to his word, as the brieft rule of wisdom, frame his life? Psal. 119. Now after that we haue by faith layd holde vpon the omnipotencie and wisdom of God in all his workes, hauing vterly denied our owne wisdom of the fleshe, Rom. 8. it followeth that he be acknowledged

also to be good. Now his goodnes is considered, aswell in all effectes, as in forgiuing of sinnes. Concerning the first, whatsoeuer is done of God, it is good, and thou must acknowledge it as verie good. For how can any other thing but good proceede from him in whom there is nothing but good? Therefore David grauely and shortly saith, *Iehoua is good to all, and his mercie is ouer all his workes.* Psal. 145. Thou hast a singular vse and practise of this doctrine in the 107. Psalme. Furthermore his goodnes & mercy, whereby amongst the rest of his workes he taketh away iniquitie & wickednes, ought so to reare vp our faith, that if the flesh feare, lest he should cast vs off, for our iniquitie and wickednes, faith ought fully to be resolued, that this is the nature of God, as Moses saith, to take iniquitie and sinnes, to witte from the beleeuers. Now the nature of God is vchangeable, wherefore vndoubtedly he would take them from vs, so that we beleeue. This nature of God shineth in the face of Christ, when he saith, *Be of good cheere my sonne: Thy sinnes be forgiven thee.* Who therefore would not trust in him? who also hauing heard of this so great goodnes, would go on willingly and wittingly to offend him? As the Apostle saith in the 2. to the Rom. vers. 4. 5. *Doest thou despise the riches of his goodnes, long sufferance and gentlenes, not knowing that his goodnes doth prouoke thee to repentance? But thou after thy hardnes, and harte that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the iust declaration*

vation of the righteous iudgement of God? Who also hauing heard of his mercie, doth not feare to doe any man wrong, or vniustly to oppresse his neighbour? like as in verie deede by this his nature, y he is merciful, he turneth vs away from all hardnes of heart, and inhumanitie. Exo. 22. 26. 27. *If thou take the garments of thy neighbour for a pledge (saith he) before the sun go downe, thou shalt restore it againe vnto him, because it is his onely couering, it is his garments to couer his skinne, in which he should sleepe. And when he shall crie vnto me to heare him, I will heare him: because I am mercifull.* Yea also the righteousness of God, doth so shine in the face of his Christ, that also the most iust nature of God expressed in the lawe, may comfort vs in Christ, and confirme our hope, which otherwise in our selues may worthily terrifie vs. For seing that God is most righteous, and hath once called into iudgement the sinnes of all beleeuers, and hath punished them in his sonne, in the full rigour of his iustice; the most righteous nature of God will not beare, that the same debte once perfectly paide and clenfed, should be twise or againe repaide vnto him. Againe, forasmuch as God is so righteous, that an innocent before him is not innocent, that is, he is such an exact examiner of sinnes, that euen the most righteous in mens iudgement, and such as are not guiltie of any thing in them selues, 1. Cor. 4. vers. 3. before him are not innocent: but doth visite the sinnes of the fathers vpon the childrens children to the

third and fourth generation: yea and would rather that his righteousness should be satisfied in his onely begotten sonne, then that he would let sinnes escape vnpunished: should not we earnestly repent, thinking vpon the saying of Christ, *If this be done in the greene wood, what shalbe donne in the dry?* The righteous nature of God also, doth so drawe vs backe from all wrong and violence, to the loue of our neighbour, as if we thinke that God hath the same nature, that cannot suffer vnpunished, that thy neighbour should be oppressed, no more then thou couldest suffer that any should treade thy childe vnder his feete, thou behoulding it, Psal. 103. *The Lord of Hostes shewing mercies and iudgements to all those that are oppressed*. See the graue testimonies that are written, concerning this matter, 1. Cor. 6.7. 8.9.11. and the first Thes. 4.6.7.8. The euermourning nature of God also doth confirme our faith. For seing y such a one hath promised in couenant to be our God, who is euermourning, we rightly gather thereof, that not onely our soules shall liue in God, but also that our bodies shalbe raised vp to life: that the euermourning God, may be indeede their God. And surely vpon this foundation leaneth that reason of Christ, whereby he prooueth against the Sadduces out of the workes of the couenant, the resurrection of the dead. Matt. 22. vers. 32. Neither that onely, but also concerning this life, of that euermourning nature of God, doth a faithful mā gather newe courage and strength,

Isai. 40. vers. 27. 29. 31. And psal. 103. vers. 5. Also that same euerlasting nature of God ought to stir vs vp to repentance, 1. pet. vers. 22. 23. 24. 25. So ought also the holines of God, which is ioyned with his eternitie. 1. Pet. 1. vers. 14. 15. 16. 17. 18. also, 1 Iohn. 3. vers. 3.

I beleue in God the father, in his only begotten sonne, and in the holy Ghost.

Certaine testimonies of the diuinitie of the sonne, according to those things that are attributed vnto him in the description of God, and order of the articles of faith.

IT followeth that we shewe, that God hath so manifested himselfe in his worde, that these three persons, the father, the sonne & the holy Ghost, be that one onely true God, in whom we professe to beleue in the Creede, when we say: We beleue in God the father, and in his onely begotten sonne, and in the holy Ghost. Nowe a person or *ὑποσταν*, is a singular thing, vnderstanding, willing, that cannot be imparted, or communicated to another; not vpholden of another, nor part of an other. That God the father who hath made heauen & earth, is so manifest, that euen the vngodliest heretiques denying the diuinitie of the sonne and holy Ghost, dare not yet deny the diuinitie of the father. That the sonne is a thing by himselfe subsisting, vnderstanding, willing &c. and by nature God: although to the Citi-

zens of the kingdome of Christ, it is plaine and at hand throughout the holy scripture: yet it is profitable that their memorie euer and anon be refreshed with some cleare and diuine testimonies. Nowe we will alledge first some testimonies according to the order of those things which are attributed vnto God, which we haue set downe in the description: then afterwards according to the course and order of the articles of the faith.

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The word or y Sonne is a spiritual substance. To y Rom. 1. vers. 3. & 4. Heb. 9. vers. 14. & 1. Pet. 3. vers. 18. 19. Io. 14. Ye belecue in God, belecue also in mee, he is eternall and incomprehensible aswell in glory as in wisdom: Io. 17. vers. 5. Glorifie me thou father, with thy owne selfe, with the glory which I had with thee before the worlde was. And Prouerbs 8. Also Apocalip. 1. vers. 8. Hebr. 7. vers. 3. Good, pure, and vndefiled. Io. 10. vers. 11. I say. 40. verses 9. 10. 11. I say. 6. Holy, boly, holy, the mightie Lord of hostes: all the earth is full of his glory. These things doth Iohn the Euangelist interpret of Christ. Cap. 12 vers. 41. saying, These things said Esaias, when he sawe his glory, and spake of him, to witte of Christ. And Io. 17. vers. 19. He is also of infinite power, for he createth & preserueth all things together with the father and the holy Ghost: Io. 1. In the beginning was that word, & that word was with God, and that word was God. Also, All things were made by it, and without it, was made nothing that was made. vers. 3. And to the Coloss. 1. By the beloued sonne, through whom we haue redemption

Creator of
heauen and
earth.

demption were all things created, which are in *vers. 16.*
 heauen and which are in earth, thinges visible

and inuisible: whether they be Thrones or Do-
 minions, or Principalities, or Powers. All things

17.

were created by him and for him : And he is
 before all things, and in him all things con-

sist. To the Heb. the first. He hath spoken vnto
 vs by his sonne by whō he hath made y worlds.

Prouerb 8. Iehoua possesseth me , from the be- *verses 22*
 ginning of his way: I had y chiefly frō euerlast- *&c.*

ing, frō y beginning before y earth was. When
 there were no depths was I fashioned , before

there were fountaines running w water: before y
 mountaines were, and before the hills was I

brought forth. He had not yet made the earth,
 & the streates, & the height of the dust of the

world: when he prepared y heauens, I was there,
 &c. And Io. 5. ver. 17. 18. My father worketh hi-

therto, & I work. Therefore the Iewes sought y
 more to kil him: not onely because he had bro-

ken y sabbaoth: but said also y God was his fa-
 ther, and made himselfe equall w God . To the

Philippians the 3. ver. 21. He worketh mi-
 racles by his owne power : to witte, not as one

calling vpon God, but as one commanding by
 his owne auctority. Thou hast examples Mat.

8. ver. 26. Luk. 5. and 7. For he commandeth
 the winde and the sea, and they obey him , and

he rebuketh the fearefulnes of his disciples,
 Mark. 4. ver. 39. 41. he giueth power also vnto

others to worke miracles, but by calling vpon
 his name. Mark. 8. Acts. 3. ver. 6. 16. and Cap. 4

ver. 10. And he is of an immutable righteous-
 nesse, Ierem. 13. And this is the name whereby

*His onely
begotten
sonne.*

Our Lord.

they shall call him, Iehouah, our righteousness, Of an vnspokeable mercie. Titus the 3. vers. 4. and the 6. and Chapter. 2. vers. 10. and 12. of a most constant truth. Mat. 24. vers. 35. The heauen and earth shall passe, but my wordes shall not perish. And the first of Iohn, Full of grace & truth. Io. 1. 4. vers. 9 That same worde, is the onely begotten sonne of y father, and y co-eternal image of y father. Io. 1. We haue seene his glory, as y glory of y onely begotten of God. To the Hebr. 1. who being the brightnes of his glory, (the light from the light) and very ingraued forme of his person of his substance, and bearing vp all things by the worde of his power, &c. And he is the Lorde of all creatures, but chiefly of the faithfull or of the Church, Io. 1. He was in the worlde, and the world was made by him, but the worlde knew him not: he came amongst his owne, and his owne receiued him not. Before he came into the world he was a subsisting person, and Dauids Lord, from which Christ maintaineth his diuinitie in the 22. of Mathew, saying. What thinke you of Christ? whose sonne is he? they say vnto him, Dauides: he saith vnto them, how then doth Dauid in spirit call him Lord? saying: The Lord said vnto my Lord, sit at my right hand, till I make thine enemies, thy footestool. If therefore Dauid call him, Lord, how is he his sonne? Also Luk. vers. 1. verses 16. 17. 43. and vers. 76. 77. And thou childe (Iohn Baptist) shalt be called the Prophet of the most high. For thou shalt goe before the face of the Lorde to prepare

prepare his waies, & thou shalt giue the knowledge of saluation to his people. Malach.4.verf. 5. Io.1. This is he that commeth after me that was before me, &c. Io.20.verf.28. Thomas answereth, him my Lord and my God. Acts 16. verf.31. and Chap.18. verf. 10. So Christ was *Who was* conceived by the holy Ghost, that being *conceived* before that substantiall worde, and by him- *by the holy* selfe subsisting, he tooke our flesh: Philip.2. *Ghost.* who being in the forme of God, thought it no robbery to be equall with God: but he made himselfe of no reputation, taking vpon him the forme of a seruante. Hebr.2. He tooke not the natures of Angels vpon him, but he tooke the seede of Abraham. Io.6. I am that bread of life which came down fro heauen. Io.16. I went out from y father, & came into y worlde, &c. and 1. Timot.3. Great is the mysterie of godlines, God is manifest in the flesh. The Prophetes foretolde that *this man which is borne of the vir-* *Borne of* *the virgine* *Mary.* *gine,* should not be a man, in such sort, as should sub sist of himselfe as Peter and Paule: but the true God, to witte, the second person, bearing and vpholding that humaine lumpe, into the vnitie of the person knitte vnto him. Isay 7. Beholde a virgine shalbe with childe: and shal bring forth a sonne & thou shalt call his name Immanuel, *God with vs.* And in the 9. A childe is borne vnto vs: A sonne is giuen vnto vs: and the principalitie was vpon his shoulders, and thou shalt call his name wonderfull, counseller, the mightie God, father of eternitie and prince of peace. Ierem.23. I will reare vp to

Da

*He suffered
under Pon-
tius Pilate.*

Dauid a righteous braunch, and he shall raigne king, and shall prosper. &c. And this is his name, whereby they shall call him Iehoua our righteousnesse. Miche. 5. And thou Bethlehem Euphrata, although thou be amongst the thousands of Iehudah, out of thee shall there come forth vnto me, which shalbe the gouernour of Israel: and his generations shalbe from olde, and from the daies of euerlastingnes. Coloss. 2. vers 9. In him dwelleth all fulnes of the Godhead bodily. He confessed before Pontius Pilate vnder whom he suffered, that his kingdome was euerlasting, and that therefore he came into the worlde, that he might giue testimony of the truth. Io. 18. vers. 36. 37. and Acts 4. vers. 25. 26. 27. 30. When the same iudge iudged him, there is fulfilled that prophecy in the 11. of Zachary, Mat. 27. And they tooke thirty peeces of siluer, the price of him that was valued, whom they of the children of Israel valued. And they gaue them for the potters fielde, as the Lord appointed vnto mee. That which the Lorde foretolde of the children of Israel prising him then, when the couenant was to be taken away, and the people to be forsaken, (which he signified by the breaking of the staffe, which was called the staffe of meekenes, or rather the staffe of ioye) But in Christ, God manifested in the flesh, this full disanullance being at hande, yea in all circumstances it was fulfilled by a wonderfull prouidence. *Crucified.* Zach. 12. vers. 10. They shall looke vnto him who they haue pearced. This Icho-

Crucified

Iehoua faith of himselfe; and Iohn faith that this was fulfilled in Christ. Cap. 19. vers. 37. And the 1. Cor. 2. vers. 8. If they had knowen, they had not crucified the Lorde of glory. Acts. 3. vers. 15. Ye haue slaine the prince of life. *Dead.* The Testament was to be confirmed by the death of the Testator. Now the Testator was God. Hebr. 9. vers. 16. 17. And Cap. 8. vers. 8. 9. Acts 20. God hath purchased the Church vnto himselfe by his owne bloud.

Buried, descended into hell. Oze. 13. 14. 15. God faith, I will redeeme them from the power of hell, I will redeeme them from death, I will be thy death, O death: O hell, I wil be thy destruction. This was partly fulfilled by Christ, and shall partly bee fulfilled hereafter, as the Apostle teacheth. 1. Cor. 15. vers. 55. 56. 57. Therefore Christ is true God, he rose also by his owne power, *He rose from death the third day.* Rom. 1. vers. 4. 10. 2. vers. 19. Destroy you this Temple, and I will reare it vp againe in three daies. And Cap. 10. vers. 17. & 18. I lay downe my life, that I might take it againe. No man taketh it from mee, but I laye it downe of my selfe: I haue power to lay it downe, and power to take it againe.

Buried descended into hell.

The third day he rose againe from the dead.

That he is the true God that ascended into heauen, the Apostle plainly teacheth in the fourth to the Ephesians, verses 7. 8. 9. To euery one of vs is grace giuen according to the measure of the gifte of Christ: wherefore he saith, when he ascended vp on high, he led captiuitie captiue. 10. 3. vers. 13. No man ascendeth vp to hea-

He ascended into heauen.

heauen(that is to say by his owne power: for others ascend being drawene) but he that hath descended from heauen. And Io 6.verf. 36. and verf. 62. Also in the 16. Cap. verf. 28.

*He sitteth
as the right
hand of God
the father
almightie.*

He sitteth as the right hand of God, and is worshipped of Angels and men. Hebr. 1. To which of the Angels hath he euer saide, sitte at my right hande? In the same place, all the Angels of God shall worshippe him. And 1 Pet. 3. verf. 22. to the Ephesians 1. verses 20. 22. 23. to the Philippians 2. verses 9. 10. wherefore God lifted him vp on high & hath giuen him a name, which is aboue euery name. That at the name of Iesus euery knee should bowe, both of things in heauen and things in earth, and things vnder the earth. And that euery tongue should confesse that Iesus Christ is the Lorde, to the glory of God the father. See the first to the Corinth. 1. verf. 2. Acts 9. verf. 14. He hath power to iudge both the quicke and the deade; and so he is priuie to all the thoughts, sayings and doings of men, and not onely that, but also he is most iust and mightie to execute sentence. 1. Cor. 4. 5. Iudge nothing before the time, vntill the Lorde come, who will lighten thinges that are in darkenes, and make manifest the counsells of the heartes. Io. 5. He hath giuen all iudgement to the sonne, that all may honour the sonne, euen as they honour the father. Mat. 3. His fanne shalbe in his hande, and he shall purge his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire. To discerne hypocrites from

*From thence
he shall
come to
iudge both
the quicke
and the
dead.*

from the faithfull is the onely worke of God: and to gather these into heauen, and to thrust downe the other into euerlasting fire is also the onely worke of God.

The holy ghost also, in whom we belecue, *I beleue in* Christ himselfe giueth, which is a notable te- *the holy* stimonie of his euerlasting godhead. Ioh. 1. vers. *Ghost.*

23. This is he that baptiseth with the holy ghost. Acte. 2. compare the 17. verse, I will powre out (saith God) of my spirite. &c, with the. 33. vers. He hath shed foorth this which you now behold and see. Iohn, 16. verse. 7. and cap. 20. vers. 22.

He hath chosen vnto himselfe a catholique *The holy* or an vniuersall Church, from among all *Catholique* mankinde. Iohn. 13. 16. I know whom I haue *Church.* chosen, and in the 15. chapter. You haue not chosen me, but I haue chosen you, that ye goe and bring forth fruite, and that your fruite remaine. Also in the 10. Chap. vers. 16. and Chap. 11 vers. 52. He was present with this Church euen from the beginning, as the euerlasting king and priest thereof. Heb. 13. vers. 8. Christ yesterday, to day & for euer. Also the, 1. 3. vers. 19. 20. and the 1. Cor. 10. Thou art a priest for euer after the order of Melchisedeck. and Heb. 7. ver. 3. To this church from the beginning he reuealeth the father & himselfe. Mat. 11. No mā knoweth the father but the sonne, and to whom soeuer the sonne will reueale him. Also 1. Pet. 1. vers. 11. He quickeneth this Church from euerlasting death. Io. 5. vers. 25. He will haue his Church holy vnto him and separated from idolaters

Iaters, and from those which professe not faith and repentance : and therefore he directly opposeth the worshippe of himselfe in the Church against the worshippe of false Gods. 1. Cor. 10 14. My beloued, fly from idolatry, that I may speake more wisely, Iudge you what I say. The cuppe of thanksgiuing, whereby we giue thanks, is it not the communion of the bloode of Christ? And a little after: Vers. 19 20. What therfore do I say? that the Idol is any thing, or that which is sacrificed to Idols is any thing? yea this (I say) that that which the Gentiles sacrifice, they sacrifice to diuels, & not to God: and I would not y^e you should haue fellowship with diuels. Ye cannot drinke y^e cup of the Lord, & the cup of diuels; ye cannot be partakers of the Lords table, & of the table of diuels, Do we prouoke y^e Lord to anger? Are we stronger then he?

*The commun-
ion of
Saintes.*

He communiceth himselfe with the Saintes, that is, with all the elect, and he dwelleth in them howsoever they are throwne out of the world. Iohn, 14 vers. 23. I and the father will come and make our abiding with him. And in the 15 chap. vers 1 4. Also 1. Cor. 12. ver. 12. For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: so is Christ. Ephe. 3. That Christ may dwell in your hartes through faith. Gala. 2. vers. 20. Now I liue no more, but Christ liueth in me. Also Iohn, 17. vers. 23. and 26. He entreth into league and fellowship with the Church by the ministerie of the word and sa-
cra-

ramentes:& he is present with it euen from the beginning of the world, and remaineth present vnto the end. 1. Cor. 10. Let vs not tempte Christ, as some of them tempted, and were destroyed of Serpentes. Also 1. Pet. 1. vers. 11. Matt. 28. Loe I am with you alwaies to the ende of the world. He instituted baptisme the seale of the couenant, and would haue vs no lesse baptised in his name, then in the name of the father & of the holy ghost: making promise of saluation to them that beleue and are baptised, Matt. 28. vers. 19. Mar. 16. vers. 16. Collo. 2. verse, 9, 10, 11. A cte. 8. vers. 16. and chap. 19 vers. 5. Now it is both blasphemie to be baptised in the name of any creature, and it is onely proper vnto God, to make promises of saluation, and to fulfill them. Wherefore also Christ is he, which baptiseth with the holy ghost, Mat. 3, verse, 11, Act. 2. vers. 18 32. He instituted the sacrament of thanksgiuing, for the diuine worship of himselfe, in the place of the Paschall, as he saith: Do this in remembrance of me: Wherefore also Paule calleth it the cuppe of thanksgiuing, whereby we giue thanks: And concerning the seale of the newe Testament, he speaketh thus: This is the newe Testament in my blood. Now it is the same Lord of Hoastes, that had promised a newe Testament, & who confirmeth the selfsame by his death. Ierem, 31. vers. 33. and Hebrewes, 9. vers. 17.

The forgiuenes of sinnes, which he not onely deserueth by his death, but also giueth by his

F

owne

*I beleene
the forgivene-
nes of sins.*

owne power, is also a notable testimonie of the Godhead of Christ. For he iustifieth all his elect, from the beginning of the world. Act. 15. vers. 10. 11. While tempte ye God, laying a yoke vpon the Disciples neckes, that neither our fathers nor we were able to beare: but by y grace of our Lord Iesus Christ we beleene to be saued, euen as they doe. Iohn. 8. vers. 56. Psal. 110. The Lord hath sworne and will not repent him. Thou art a Priest for euer after the order of Melchisedeck. By, and for this Priest, were sinnes alwaies forgiven to the beleeuers. Now y he doth forgive sins by his owne power, he confirmeth by a miracle. Matt. 9. But that you may know that the sonne of man hath auctoritie in earth to forgive sinnes (then he saith to the man sicke of the palsey) Arise, take vp thy bed, and go into thy house: And in Ioh. 13. he saith, Vnlesse I wash thee, thou shalt haue no part with me.

*The resur-
rection of
the flesh.*

The resurrection also of the flesh is a worke of Christ, as also the inward reuiving to euerlasting life. Iohn. 5. vers. 2. and 28. As my father raiseth vp the dead and giueth them life, so also the sonne giueth life vnto whom he will. And the howre shall come, that all that are in their graues, shall heare his voyce, &c. Also Iohn, 6. vers. 39. 40. and in the 11. chap. I am the resurrection and the life, he that beleeueth in me, though that hee were dead, hee shal liue, & whosoever liueth and beleueth in me, he shall not die for euer. By Christ shalbe fulfilled that of Hoseas, Death is swallowed vp in victorie.

O death, where is thy victorie? &c. 1. Cor. 15. vers. 55. 57. and in the same Chapiter, verses 45. 48.

And Christ himselfe giueth euerlasting life. Ioh. 1. Life was in him. Ioh. 10. I giue eternall life vnto my sheepe, neither shall they perish for euer, neither shall any man take them out of my hande, I and the father are one. All these thinges which we haue rehearsed according to the order of the description of God, and the articles of the faith, seeing they are of that sorte, as can agree to none but onely to God, they plainly conuince Christ to be God by nature.

*And life e.
uerlasting.*

What daunger there is to be feared, if we beleue not in the sonne, as in the true euerlasting God, of the same substance with the father.

THe truth it selfe sheweth a most present daunger. Ioh. 3. He that beleueth in the sonne, is not iudged or condemned, but he that beleueth not, is iudged already, because he beleueth not in the name of the onely begotten sonne of God. And in the 8. Chapiter, You are from hell, I am from above. You are of this worlde, I am not of this worlde: therefore I haue said vnto you, that you shall dye in your sinnes. Moreouer it is said in the 1. Ioh. 2. vers. 23. Whosoever denieth the sonne, hath not the father. Also in the 2. Ioh. vers. 9. 10. 11. And in Ioh. 16 vers. 3. Therefore the holy Ghost hath forewarned vs by the Apostle Peter, that we should take heede

of these deceauers. 2. Epist. Cap. 2. There were also false Prophets amongst the people, as also there shalbe false teachers among you, who shall bring in deadly heresies, denying the Lorde who hath bought them, hasting vnto themselves a swift damnation, and many shall followe their condemnation. Nowe the Lorde who hath bought vs, is Iesus Christ, very God and man, as the scripture witnesseth. Acts. 20. *God hath redeemed his Church through his blood.* Nowe therefore if so be that any do not belecue, that he is the true God, that hath in mans nature shed forth his blood, he denyeth the Lord who hath bought him.

Testimonies prouing the Godheade of the holy Ghost, that he is a person and the true & euerlasting God, and not any motion or thought, or any other thing that is created.

Spiritus

THAT the holy Ghost is subsisting and God by nature, first of all it is shewed by the creation, Genes. 1. *and the spirit of God moued it selfe vpon the face of the waters.* In which words it is attributed to the holy Ghost, that he wrought together in the creation of all with the father and the sonne. The creation is most clearely attributed vnto him. Psal. 104. *Sende forth thy spirit, and they shalbe created, and thou shalt renue the face of the earth.* Therefore the scripture affirmeth that y^e holy Ghost is Iehouah, which is most plaine out of the 6. of I say, and the 28. of Acts vers. 25. I say, 6. *And he said (Iehouah of whom*

whom before in the same Chapter, Seraphim had cried, Holy, Holy, Holy, Iehouah, Lord of hoasts) Goe and say vnto this people, in hearing heare you, and vnderstand not : and in seeing , see you and knowe not. These same wordes which the Lorde spake. Paule, Acts.28. saith that the holy Ghost spake, Very well (saith he) spake the holy Ghost by Isaias the Prophet vnto our fathers, &c. Therefore the holy Ghost is Iehouah. The same is also plaine by other places, Ierem.31. *This is the couenant that I will make with the house of Israel. After these daies saith Iehouah, I will giue my lawe into their hearte &c.*

Nowe the Epistle to the Hebrews, Cap.10. vers. 15. affirmeth that these same wordes of the lord proceeded from the holy ghost. The holy ghost also himselfe witnesseth vnto vs. For after he had foreshewed, This is my couenant that I will make with them, &c. The which also Ioel affirmeth, Cap.2. whom Peter also citeth and expoundeth, that he may shewe them as plaine effectes of the holy Ghost which are altogether belonging to the power of the god-head: *I wil, saith Iehouah, powre out of my spirit vpon all flesh, and your sonnes and daughters shall prophesie.*

And these thinges which are alledged now, to shew that the holy Ghost is God the creator : by them also is shewed that he is an vnderstanding essence, euerlasting, good, righteous, mercifull, most free, of an infinite power and most constant truth : neuertheless let vs yet see also certaine testimonies seuerally concer-

ning those thinges that are attributed vnto him: which as they onely agree vnto God, so they plainly proue the holy Ghost to be very God.

That the holy Ghost is an vnderstanding essence, euerlasting, and which giueth vnderstanding, it plainly appeareth out of the 61. of Esai: *The spirit of the Lord Iehouah is vpon me, for that Iehouah hath anointed me: to preach vnto the milde he hath sent me.* Luk. 4. Christ teacheth that he is he, *vpon whō is the spirit of Iehouah, for that he anointed him.* But to anoint inwardly, as Christ properly is anointed, and by his owne power to send to preach glad tidinges, and to giue power to preach glad tidinges aright, is a work of a person truely subsisting, vnderstanding, and of the euerlasting God. Also it appeareth by his effectes which are rekoned vp in the 5. to the Galathians, that he is also good, iust, pure, mercifull, most free, and in deede as God communicating his giftes vnto other. The fruites of the spirit is loue, ioy, peace, gentlenesse, benignitie, goodnesse, faith, softnesse of spirit, and temperance. And surely the same Apostle teacheth that the holy Ghost is the worker of these, and therefore God. 1. Cor. 12. *There are diuersitie of giftes, but the same spirite. And there are diuersitie of administrations, but God is the same that worketh all in all. But the manifestation of the spirit is giuen to euery man to profite withall. For to one is giuen by the spirite, the worde of wisdom: and to another the worde of knowledge by the same spirite. And a little after, But all these things*

things worketh one and the same spirite, distributing to euery man seuerally as he will. Loe he had saide before: There are diuersitie of administrati-
ons, but God is the same that worketh all in all: afterwards shewing that the same holy spirit is God himselfe, he saith: All these things worketh one and the same spirit, distributing to euery man seuerally as he will. That he is true, and that as God looking into the heartes, and trying the thoughts, it is taught in the 5. of the Acts. Peter said, *Ananias, why hath Sathan filled thy heart, that thou shouldest lie vnto the holy Ghost?* and by and by he addeth, *Thou hast not lyed vnto men, but vnto God.* And that he proceedeth from the father and the sonne, not as a created motion or mouing, but as a person existing, vnderstanding, and of the same essence with the father & the sonne, Christ teacheth in Ioh. Cap. 14. vers. 26. *Now that same holy spirit the comforter, whom the father shall sende in my name, he shall teach you all things, and shall put all these things into your minde which I haue said vnto you.* But this belongeth onely to God 1. Cor. 2. vers. 10. 11. 12. He iustificieth and sanctifieth the Church as well as the sonne: 1. Cor. 1. 6, 1. Pet. 1. and renueth it to euerlasting life. Ioh. 3. & baptiseth into the same body. 1. Cor. 12. He dwelleth in the beleeuers, and raiseth them vp from the deade. Rom 8. *If his spirit who hath raised up Iesus from the dead dwell in you, he will also quicken your mortall bodies, by his spirit dwelling in you.* And verily he dwelleth in vs, as in his owne temple. Therefore the holy Ghost must necessarily be the true God. 1.

Cor.3.verf.16. Doe you not knowe that you are the temple of God , and that the sprise of God doth dwell in you? &c. Now in the 2. Cor. cap.6. he saith, Ye are the temple of the liuing God , as God hath saide, I will dwell in them, and walke there. &c.

Out of all which it is vnderstoode that the holy ghost is the true and euerlasting God.

What daunger there is, if we belecue not in the holy ghost.

IF any belecue not in the holy Ghost, he neither belecueth in the father nor in the sonne, and so manifestly belecueth not in God: forasmuch as the father and the sonne cannot be knownen and be beleueed of vs, vnlesse the holy ghost reueale it , who proceedeth from the father and the sonne, and is of the same essence with both. 1.Io.4.ver.14. So therefore we must determine : that if any man haue not the spirite of Christ, the same is not his. Rom.8. But if any knowe not the holy Ghost, neither also hath he it. Iohn,14. The worlde can not receaue the holy Ghost, because it seeth it not, neither knoweth it. Therefore he that knoweth not the holy ghost, he is not of Christ. But you knowe him (saith Christ) because he abideth with you, and shalbe in you.

That the father , the sonne , and the holy ghost are three distinct persons , and yet that they are one and the same substance.

There-

T Herefore those former being dispatched, to witt that the father, the sonne and the holy ghost, are thinges subsisting of themselves, vnderstanding, &c. it foloweth also that we teach that they are incōmunicable, or rather distinct, Gene. 1. *In the beginning God created the heauen and the earth, and the spirite of God moued it selfe vpon the face of the waters, And God said, Let there be a light, and the light was made.* Mat. 3. The trinitie of the persons is plainly described, to witt the sonne clad in mans nature and baptised, then y holighost in a bodily forme as it were a doue descending downe from heauen, & abiding vpon the sonne: Lastly y father pronouncing with a cleare voyce out of heauen, *This is my beloued sonne in whō I am wel pleased.* Also, Mat. 28. ver. 19. Ioh. 8. vers. 16, 17, 18. Also cap. 14. *Now I will aske the father, and he will giue you another comforter, that hee maie remaine with you for euer.* And, 15. 26. *But when that comforter shall come, whom I will send vnto you from the father, that spirite of truth who proceedeth from the father, he shall witnesse of me.* Also, cap. 16. vers. 7. Further that these three persons, are one diuine essence, these places witness, Deut 6. *Heare Israel, Thy Lord thy God is one God.* And 32. *See, I; am one and there is no other God besides me.* Psal. 18. *Who is God besides the Lord? And who is God besides our God?* 2. King. 5. *I know for a suertie (saith Naaman Syrus) that there is no other God in all the earth, but onely in Israel.* Isai. 42. 43. 45, and 48. Iohn, 10. *I and the father are one.* And the 14. *Beleeue me, that I am in the father, and the father in me.* Esai. 6. *Seraphin cried*

Holy , Holy , Holy , the Lord of Hostes. The voyce *Holy* thrise repeated, setteth foorth the Trinitie of persons : and the word *Iehouah*, the vnitie of the essence : Matt. 28. Going foorth , *Teach ye all nations, baptising them in the name of the father, and of the sonne , and of the holy ghost.* It is verie certaine that we are baptised into the faith and worship of one God : But that there is mention made of three , to witte of the father , of the sonne , and of the holy ghost : in the selfesame is noted the Trinitie of persons , in the vnitie of substance. 1. Cor. 7. vers. 11. 1. Iohn, 5. *There are three which beare witnesse in heauen , the father , the word , and the holy ghost, and these three are one.* Now whatsoeuer thinges haue beene spoken before of the Godhead of the sonne, and of the holy ghost, they doe also proue the same thing, to witte that these three persons are one euerlasting God. For neither the father , were an euerlasting father , vnlesse he had a sonne from euerlasting , and coessentiall , or of the same substance with him : neither were the Sonne the onely begotten sonne of the Father, vnlesse he were of the same substance with him : neither were the holy ghost the spirite of the father and sonne, proceeding from both, vnlesse it were coessentiall with the father and the sonne.

What fruite we receiue by this , that we know and belecue the father of our Lord Iesus Christ, the sonne and the holy ghost,
to be

to be the onely true and eternall God: and that there is no other God.

First of all, forasmuch as this is the true felicitie, that we should know the true God, because God doth communicate himselfe vnto vs through the knowledge of himselfe: and forasmuch as our bodies and soules, were created and redeemed with a great price to this purpose, that they might be the temples of the liuing God in which he might be prayesed: we know that this is truly and indeede fulfilled in vs, through the knowledg of the true God, of the father, the sonne, and the holy ghost, as Christ promisseth, Iohn 14.16. *I will aske the father, and he shall giue vnto you another comforter, that he may dwell with you for euer, to wit the spirite of truth, which the world cannot receiue, because it seeth him not, neither hath knowne him: But you knowe him, because he abydeth with you & shall be in you.* Also ver. 23. *The father and I will come & make our abiding with him.* 1. Ioh. 1. ver. 3. 1. Cor. 6. ver. 19. 20. Secōdly it is profitable & necessarie that in our calling vpon God, we should thinke vpon what god we cal, to wit, vpon that same true God, with whom we haue stricken and entred into a covenant of faith, and who hath witnessed in an euerlasting league that he wilbe a God vnto vs, and which he hath sealed vnto vs by the seale of baptisme, that so we might separate our inuocation, from the inuocation of Ethnickes, Turkes, and such like: who call vpon those Gods that are no gods, but are deuised of the
father

father of all lising. For God cannot tolerate at any hand that there should be any fellowship with his confederates, in the inuocation and worship of false gods: the which thing the holy ghost playnly pronounceth, 2. Cor. 6. vers. 14, 15. Now the same Apostle yet further setteth before our eyes, the greatnes of the daunger, vnlesse through true obedience of faith wee cleaue vnto the true God, whose confederates we are, and altogether abstaine from al idolatrous worship or inuocation, 1. Cor. 10. *That which the gentiles offer, they offer to diuels & not to God. Now I would not that ye should be partakers with diuels. Ye cannot drinke of the cup of the Lord, & of the cup of diuels: Ye cannot be partakers of the table of the Lord, and of the table of diuels.* For there followeth after y fellowship with the diuels table, fellowship also in euerlasting paines. Apoca. 14. ver. 9, 10, 11, 12. Luk. 11. ver. 49, 50, 51, 52.

In God the father,

BY the name of the father, we are put in minde of that same most streight couenant confirmed betweene God and vs, in Christ his onely sonne, and of his vchangable loue towards vs. Iohn, 17. *O holy father, keepe them through thy name, whom thou hast giuen me, that they may bee one, euen as wee are one. Also, That the world may know that I was sent from thee, and that thou louest them euen as thou hast loued me.*

For albeit he be named father, in respect of his coeternall sonne: yet we rightly gather thereof, that he is also in a free & yndeserued fauor
our

our father, because he hath promised in his sonne, that hee will become such a one vnto vs, and hath performed it in deede, when he gaue his onely begotten sonne to be our brother, and made vs in his sonne, reconciled vnto him selfe his members, and so adopted vs into his children. Ephe. 1. vers. 5. Iohn, 1. ver. 12. Which thing also (hauing wrought that same full reconciliation) Christ witnesseth, Iohn, 10. *I ascend vnto my father, and to your father; to my God and to your God.* Wherefore the true Citizens of the kingdome of Christ haue God for their father imbracing them with the same loue, wherewith he imbraceth his onely begotten sonne. Ephes. 1. vers. 6. 1. Iohn, vers. 3, 12.

Almightie.

I Belecue that I am entred into league with almightie God, who also by his omnipotencie worketh what soeuer he wil in al y world, & whatsoeuer things he wil not or hath not decreed, he hindereth, cōfoundeth & scatereth the; so as it is impossible y they should be done. For euen like as he is almightie, in bringing that to passe that he wil, so in y that he wil not, he abideth no resistance, which is as it were the other part of his diuine power. Ps. 135 ver. 6, 7, 14. Esai. 43. 13. & 8. ver. 10. & 46. 10. & 19. 3. 11. 12 14. Ioh, 10. vers. 29 30. Now let this omnipotency be alwayes in sight to y confederates or rather faithful citizens of the kingdome of God, euen as the Lord from the verie beginning hath set the same before the eyes of Abraham the father
of

of beleeuers in his couenant: *I am God almighty,* and before in the 15. Chapter, *Feare not, Abraham, I will be thy shield* : Therefore I must not consider any thing whatsoever seemeth to be against the diuine promises, either in my selfe or in all creatures, but I must giue praise to the omnipotent power of God, & must chearefully followe God whither he calleth. Rom. 4.17.18.19.20.21. Heb. 11.17.19.

Creator of heauen and earth.

THese wordes make very much for the confirmation of our faith in God almighty.

For first whiles we haue a couenant with the creator, who giueth substance and being to all things; we beleeue that we haue a sure help in him against all creatures, because it is as easy for the creator to destroy them and bring them to nothing, as it was once easy for him to create them of nothing. Genes. 1. Psal. 91. and 104. Secondly forasmuch as the creator with whom we are in league, doth giue mouing & all things else vnto his creatures, so that they can doe nothing but as they are driven of the creator, we must constantly holde that whatsoever thinges are sent vpon vs by the creatures, that they are sent of God, yea and that for our good, and further in respect of the constant and euerlasting league that we haue with the creator, & so consequently with all creatures, which thing is contained in this article of our faith, and is offered and described vnto vs by the Prophet

Osce

Osee in his 2. Chapter, euen to the ende of it. Thirdly, the consideration also of the workes of God, doth make so for the confirmation of our faith, whiles that we knowe that we haue league not with an vnknownen God, but with him who daily offreth himselfe vnto vs to be felt of vs. Acts. 17. As also Dauid saith in the Psalmes: *Tast and see how good the Lord is.* Therefore all y creatures which we vse daily, are so many testimonies vnto vs of Gods omnipotencie, wisdom, and goodnesse towards vs.

Five chiefe points of the doctrine of Gods prouidence.

BEcause we haue said that that same omnipotencie of God, is not an idle, but a working and an effectuall omnipotencie, which continually sheweth it selfe in the conseruation & gouernance of the things which are created; it followeth that we set out that same most profitable doctrine of Gods prouidence and of the fruites thereof. Nowe there are five speciall points to be marked of euerie one that is in league with God for y obtaining of that same true knowledge of Gods prouidence, and sure establishing of the confidence and faith of the heart.

The first point of doctrine concerning Gods prouidence.

First of all let euery faithfull man, that is in league with God, vndoubtedly determine
with

with himselfe, that God by the selfe same omnipotencie, whereby he hath created all things, doth also preserue and continue the same, and by his wonderfull prouidence doth gouerne them. Heb. 1. verses 10. 11. 12. Coloss. 1. 16. And that not onely by some vniuersall reason and motion, but also by a particular and speciall, yea which stretcheth it selfe euen to the least sparrows and to the most contemptible haire of our heades, yea further euen to the direction of lottes, so that all things are done by the dispensation and appointment of God, and fall not out at aduenture or by chance: and therefore he must haue the sight of his minde alwaies bent vpon God with whom he is in league as the chiefe cause of all things. Testimonies, Exod. 21, vers. 13 *He that hath not lien in waite for him, but the Lorde hath appointed him into his handes:* Prouerbs. Chap. 16. vers. 33. *Lottes are cast into the lappe, and all the iudgement therof dependeth wholly vpon the Lord.* Act. 1. 26. Iam. 4. 13. 14. 15. *Go to now, ye that say, to day and to morrowe we will goe into such a ciitie, and let vs continue there a yeere, & buy & sell, & get gaine, who know not what shall come to passe to morrowe. For what is your life? It is euen a vapoure that appeareth for a little time, and afterward vanisheth away. And therefore yee ought to saye, and if the Lord will, and we liue, we will doe this or that.* Matt. 10. 29. *Are not two sparrows sould for a farthing, and one of them falleth not on the ground without your father: And the haire of your head also are numbred? Feare ye not therefore, yee are of more value then many sparrows.*

Also

Also Deutero. 28. Ierem. 10, 23. Prouerb. 20.
 Actes 14. Gene. 25. Ioseph saith, *It was not you
 that sould me into Egypt, but I was sent before you by
 the will of God, that I might preferue your life.* Ioseph
 knewe that he was not sould by chaunce, but
 by the counsell of God, so that he saith that he
 was sent thither by the will of God, in which
 also he resteth. Iob busieth not himselfe with
 complaints against the Chaldeans; but he saith,
*The Lord hath giuen, and the Lord hath taken, blessed
 be the name of the Lord.* Gene. 45. 5.
Iob. 1. 21.

Is God therefore the author of sinne?

God forbid. For God so gouerneth all
 things by his prouidence, y^e in meane time
 he continueth free from all sinne: first be-
 cause he putterh not malice into man, but the
 same is of the diuel. Iohn, 8. Although God vse
 the same as an instrument to the setting foorth
 of his glorie. Secondly because all actions are
 discerned by their endes: God in all actions
 hath an end agreeable with his vchangable
 and euerlasting righteousnes. Now men whiles
 they erre from the minde of God, and from his
 righteousnes reuealed in his word, they sinne.
 The brethren of Ioseph haue an other ende
 then God. *You, saith Ioseph, thought euill against
 me, but God disposed it to good, that he might bring
 to passe as it is at this day, and saue much people aline.* Gen. 50. 20.
 The diuel in afflicting Iob, hath this end, y^e he
 may cause him to blaspHEME God, & draw Iob Iob. 1.
 to destruction. The Chaldeans also haue their
 scope, that they may waxe rich by robberie.

G

But

2 Sam. 16.
13.

But God in all this busines so dealeth as he may trie Iobs faith and patience, and manifest his owne glorie, and at length deliuer him with Sathans confusion. So Dauid acknowledgeth God to deale rightly and iustly by *Simey*, as he saith: *Suffer him, for God hath commaunded him to curse me*: When as notwithstanding the same Dauid pronounceth of the same deede that *Simey* sinned greuously. 1. King. 2. 8. And *Simey* also confesseth the same thing. 2. Sam. 19. 19. Because forsooth God vsed an euill instrument well, to humble Dauid to the ende he might giue to God the praise of righteousness and mercie; but *Simey* himselfe had an ende & purpose quite contrarie from the minde and lawe of God. And therefore forasmuch as there is fault in the instrument, at length by the wonderfull prouidence and iust iudgement of God he is drawne to punishment. 1. King. 2. 36. 44. Wherefore al things are so done by the prouidence of God, that he in meane time continueth free from all sinne; which is proper alone to the diuel and to the corrupte nature of man.

Argumentes taken out of the newe Testament, whereby it is plainly shewed that God doth so worke, that he remaineth voyde of sinne.

THe passion of Christ is a notable doctrine of this thing. For there were the Pharisees, Iudas, Pilate, yea and God himselfe
not

not onely permitting but also working in it
and striking his sonne. Esai, 53. vers. 5 6. 7.
*The Lord cast the iniquities of vs all upon him, and the
Lord would bruse him and afflict him.* Also Acts 4.
vers. 27. 28. *Herod and Pontius Pilate with the gen-
tiles and people of Israel, are indeed gathered together
against thy holy sonne Iesus whom thou hast anoynted,
that they might doe those thinges, which thy hand and
counsaille had before determined to be done.* Euerie
one had their diuerse endes; God had this ende,
that mankinde should not perish: Iudas that he
might gaine by betraying him: the Pharises
together with Caiphas the high priest that they
might prouide for their owne glory; which they
sawe to be weakened and shaken of Christ, and
also that the Romaines might not come and
vtterly destroy their nation, and therefore that
it was much better that one should die for the
people: (whereas notwithstanding the highe
priest of that yeare vnwittingly and thinking a
quite contrarie thing, prophesied of the ende
which God had determined with himselfe:) Pi-
late that he might not incurte the displeasure
of Cæsar, which the Pharises threatned. &c.
Who will say here that God sinned in giuing
his sonne to the death, in punishing our sinnes
with extreame torments, both in the soule and
body of his sonne; offering himselfe thereunto
of his owne accord for mankinde? Who also
will say that Iudas, Caiphas, the Pharises and
Pilate sinned not in killing Christ, whom they
knew to haue committed nothing worthy of
death, albeit they did not any thing that first,

the hand and counsell of God had determined? Because in doing this they regarded not, nor set before their eies that same scope and purpose of God, but had other endes, altogether straunge from the minde and will of God reuealed.

*The second poynt of doctrine concerning
the prouidence of God.*

WE must not onely determine that all things are done by the dispensation and appoyntment of God, but also that al and singular thinges are done for our good: and therefore thou shalt bee sure, that euerie thing that commeth to passe shal be healthfull vnto thee. First of all because he hath bound himselfe vnto thee (although vnworthy) in Christ, whiles he hath promised. Now there are notable promises set foorth in the 91. psal: *He that dwelleth in the helpe of the most highest, &c.* Also in Esaias the 49. *Will a woman so forget hir infant that she will not haue compassion vpon the sonne of her wombe? Although she shall forget it, yet notwithstanding I will not forget thee. Beholde I haue written thee in my handes.* Zacharie, 2. *He that toucheth you, toucheth the apple of mine eye, &c.* Psalm. 22. and 55. *Cast thy care on the Lord, and he shall nourish thee, neither wil he ever suffer the righteous to fleete.* 1. Pet. 5. *Cast all your care vpon God: for he careth for vs.* Rom. 8. *We know that to them which loue God, all thinges shall fall out to their good.* Beholde these promises liuely painted foorth in the creatures, Matth. 6. *For this cause I say*
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 meate, and the body more worth than apparell? Look
 upon the fowles of the ayre, they sowe not, neither
 reape, nor carrie into the barne, and your heavenly
 father nourisheth them: are not you much better than
 they? Now which of you by carcking can adde one
 cubise unto his stature? And why are you carefull for
 rayment? Learne how the lillies of the feedes grow, they
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 we eate, or what shall we drinke, or wherewith shall we
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 For the gentiles require all these thinges: But your
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say our heauenly father hath giuen this his sonne for thee to death, and hath freely appointed thee a fellow heire together with his sonne through faith. How therefore can it be that any creature should hurt thee, which without the present operation of the sonne of God who is thy pledge, cannot so much as moue it selfe? yea rather how can it be that all creatures through and for the sonne, in whom they consist, and of whom they are gouerned, and whereof thou art also a fellow heire, should not necessarilie be constrained to serue thee and to worke to thy good, yea euen then; when they seeme greatliest to be against thee? So Paule looketh vpon this pledge in the 8. chapter to the Romaines: What therefore shal we say to these thinges, *If God be for vs, who shall be against vs?* Verily he which hath not spared his owne sonne but hath deliuered him for vs all, how should he not also with him, gratifie vs with all thinges?

*The third paynt of doctrine concerning
Gods prouidence.*

THou seest without thee, partly men and partly also other creatures. Because therefore thou hast to doe with both, thou shalt not doubt that the prouidence of God doth gouerne ouer both. And first of all, the most high hath the counsailes, willes, endeuors, and to be short, all the powers of men, whether they be good or bad, in his owne hand, aswell for the

the mitigating and turning of their mindes vnto thee, as also for the brideling of their malice. Of that we haue an example in Gene.33. where Esau imbraceth Iacob, who notwithstanding went out against him with a minde altogether deadly. Call also vpon the Lord with the same confidence that Iacob did in the like danger. Also Exod.3. I wil giue this people fauour with the Egyptians, and it shall come to passe, that when ye depart, ye shall not depart emptie: of this we haue an example in Gene.35. When they went soorth (to wit Iacob and his sonnes) the feare of God was vpon those Cities which were round about them, so that they did not follow the sonnes of Iacob. Moreouer the prouidence of God doth so gouerne ouer other creatures, that what so euer can fall out from them to the faithfull; being his confederates, he turneth it to their good & saluation. Rom.8.28. *Now we know that all thinges worke together for the best vnto them that loue God.*

The fourth poynt of doctrine concerning Gods prouidence.

THe other are creatures which we see not, to wit Angels and diuels. Of both these, let a faithfull man so fully perswade himselfe: First that God vseth Angels themselues as notable and excellent spirites to the ministerie and defence of his confederates, as he hath promised, Psalm.34. and 90. Heb.1. Gene.24. And

as for the diuels that lie in waite against the saluation of his elect, albeit he gouerneth them not by his spirite as he doth the Angels, yet notwithstanding he so curbeth them in, by his power, as it were with a bridle, that they can not so much as moue themselves, vnlesse so farre forth as he suffereth them: yea, and he constraineth them, though they resist it, to perfourme his will, will they, nil they. Iob. 1. Luk. 22 Rom. 16. 1. Cor. 10.

The first poynt of Doctrine concerning Gods prouidence.

WE must vse the means that God offreth, & they are gifts of his prouidence, not for distrust which turneth the heart from God, or for confidence in creatures, but for obedience: that we tempt not God passing the boundes of our vocation, or despising the meanes which are instrumentes of the diuine prouidence, and prescribing vnto him an other meane of helping then y he wil help vs by. Mat. 4. vers 7. When the diuel would shew the prouidence of God, to the end Christ should throwe himselfe downe headlong, because God had commaunded his Angels concerning him, that they should beare him vp in their handes, he answereth, it is written againe, *Thou shalt not tempt the Lord thy God.* And Paule in the Acts. 27. vers. 21. saith, *O men, ye ought to haue obeyed me, and not to haue gone from Creta, and haue gained this iniurie and losse.* Also vers. 30. 31.

The

*The first vse, or fruite ; of that doctrine
concerning the prouidence of God*

THe first fruite is the glorie of God . For a faithful man wil glorifie God in al things, aswell prosperous as hurtfull, from whom, through whom , and to whom, all thinges are: and he will vndoubtedlie persuaide himselfe both morning and euening, that God sheweth foorth no lesse power in the preservation and gouernement of all thinges , then in the first creation. For verilie albeit God ceased from the creation of all newe sortes or kindes on the sequenth day: yet he hath not ceased, neither ceaseth he to make singular thinges dayly, neither doth he cease to cōserue & gouerne al thinges which are made, & he maketh stil, as Christ saith, Ioh. 5. *My father worketh hitherto , and I worke .* Now to bring foorth and fashion all thinges which growe and spring vp dayly , by a present operation : to conserue all creatures , to gouerne all thinges yea the least , to rule and bowe all mens willes: adde further, to gather the church dayly by the voyce of the Gospell , and to raise vp the same by the inward voyce of the Sonne from death euerlasting , vnto life . Iohn, 5. (All which thinges verily he doth dayly :) is of no lesse power then once to haue created heauen and earth

Moreouer , let vs extoll and glorifie his wisdom, which forasmuch as it is altogether infinite , let vs thinke daiely that all thinges

that are done or wrought in the world, are so wisely done of God, as they could not be done wiselier, Collo. 1. ver. 16. Dani. 4. vers. 22. Esai. 40. vers. 14. 15. 16. 17. These things are contained in that saying of Paule. *O the depth of the riches as wel of the wisdom as of the knowledge of God!* And a little after: *For of him, by him, and for him are all things.* And being moued by these, he glorifieth God, saying, *To him be glory world without end, Amen.* And surely such is the disposition of the faithfull, that the consideration of Gods prouidence, whereby the vngodly take occasion to strue with God: hath this end with them, to make them glorifie God. And principallie in prosperitie, in which we behold more euidently then in aduersitie the bright face of God, to glorifie God; and this doctrine of the prouidence of God ought to incourage vs to true thankfulness of minde. For what soeuer thing falleth out prosperously, and as we would desire, that, a godly man doth wholly attribute to God, whether he tast his bountifulnes by the ministerie of men, or else be holpen euen by insensible creatures. For this will he thinke with himselfe, in his minde: Surely it is the Lord who hath bowed y^e mindes of these vnto me: it is he likewise who hath inspired his power into other creatures and doth still inspire it, that they should be instrumentes of his goodnesse towards me. Ieremi, 5. Acts. 3. 14.

The second fruite.

The

THe second fruite is patience, aswell in our whole life which is full of miseries, as also in induring persecutions for the truth of the gospel. And verilie; first we will breifly shew how the knowledg of the doctrine of Gods prouidence begetteth patience in vs. This bringeth forth impatiēce in vs, because we loke vpon creatures y^e are aduersaries vnto vs. But indeede wee looke not vpon God, when as notwithstanding he doth these thinges, not as an aduersarie against vs, but as a father. And vndoubtedly those same afflictions, wherewith he exerciseth our faith and patience; what other thinges are they, then instruments wherewith euen himselfe being present worketh, and that verily for this end he worketh; that all thinges according to his promise, (no not y^e least thing or greefe excepted) I say, that all things might worke together to our good. Rom. 8. Whatsoever thinges therefore shal fall out either publique or priuate, aswell ioyfull as heauie, whosoever is throughly perswaded that God most wisely gouerneth al things by his prouidence, and is fully reconciled vnto him in Christ, he must needs take them no otherwise then as benifites, yea and as benifites of God, and which vndoubtedly are to his saluation. Vnlesse therefore we will resist God who is onely wise, with the wisdom of our flesh, and become blasphemers against Christ, as not hauing reconciled the father fully vnto vs: we must not doubt any whit at all, that the infinite wisdom of God, by and for his goodnes worketh all things

things for our good, how soeuer it seeme otherwise vnto vs. And therefore a faithful man when he once knoweth the doctrine of Gods prouidence, he sticketh not in creatures by which he is afflicted, or in the contemplation of his owne euill, but he will rather liste vp his minde to consider the fatherly hand of the most wise God, whereby he is chastised, and to that same vndoubted good, that God through that same affliction will haue wrought, and in his good time, will make manifest. For God alwaies hath the end ioyned with his owne glorie, and the saluation of the faithfull. The consideration of either of these must needs be of great force to imprint, both that same quiet moderation of minde, and patience in his children. Whereof we haue notable examples in Ioseph, Gene. 45. in Iob, cap 1. in the people of Israel, Gene. 15. ver. 13. 14. Exo. 2. 3. 4. 5. in Dauid 2. Sam. 16. So likewise the knowledge of Gods prouidence, in suffering persecution for righteousness sake, doth bring forth patience. First because the enemies of the truth cannot thinke a thought, no nor moue a finger against vs, but by God not onely suffering it, but euen working it: To be short, because they cannot exceede that bound appoynted from euerlasting. For so Acts. 4. the Apostles being in persecution spake by the holy ghost: *Of truth they were gathered together against thy holy sonne Iesus, whom thou anoyntedst, Herod & Pontius Pilate together with the gentiles and thy people Israel, that they might doe what soeuer thy hand and thy counsaile had determined before to be done.* Also Ioh. 7. 30. & the 8. vers. 20.

Like

Like as it was impossible therefore, y^e Herod, & Pilate together with y^e gentiles & Iewes should conclude more, and bring any more to passe in afflicting Iesus Christ our head, then the hand and counsell of the Lord hath ordained to be done frō euerlasting: so also it is as impossible, that the Herods of our time, the Pilates and the Pharises together with the madde & bewitched people, should take more in hād & bring more to passe, in afflicting the members of Christ, thē the hand and counsell of God hath first decreed to be brought to passe by them. Nowe he hath decreed nothing, that is not most healthfull for vs. The reason of this consequence is, because y^e conformitie of the mēbers with y^e head Christe, first in afflictions, and afterwards in glorie, is founded vpon the euerlasting counsaile of God; vpon which also is founded the passion of Christ himselfe, as it is taught. Rom. 8. 28. 29. verses.

The last fruite of the doctrine concerning the prouidence of God.

THe last fruite is that same incredible security, wherewith y^e Christian heart is euer afterward fenced, for when innumerable euils lie vpon the life of man, which threaten as many deathes; when this light of Gods prouidence shall once shine forth vnto him, then at length is he relieued from vexation, feare, & in a manner from all care, whereby he fully resolueth that he is receaued into the faith of God, & is a confederate to him, cōmitted to y^e care of Angels, free frō al dāger & hurt of creatures: neither y^e he can receiue any hurt of thē, but so farre as God
being

being their moderator, shall vouchsafe to giue the place; who maketh that same hurt to worke together with him, their good. Ps. 27. 1. 3. & psa. 91. *He shall couer thee with his winges, and vnder his winges thou shalt be safe. His truth is thy shield and helmet. Thou shalt not feare for the feare of the night.* Also Psal. 118. vers. 6. Rom. 8. vers. 31. 38. So Dauid humblie beholding the nature of God, hopeth that Simeies railings should turne to his good. 2. Sam. 16. vers. 12. *Perhappes the Lord will behold my affliction, and render me good for his cursing this day.* By what a wonderfull prouidence was Paule saued, with all the rest that were in the shippe with him? where euen in the middest of the waues of the sea, and in roaring of the windes, al things to y shew were confuled, there appeared euident and vndoubted printes of the diuine prouidence, which draue the shippe thither whence they migh safely escape. Acte. 27. which thing vndoubtedly from thencefoorth brought great securitie to Paule against all the hurt of all creatures, and then especially when he must come before Nero, and should wey with himselfe, with how greate prouidence of God, contrarie to his owne determination and counsaile, he was brought thither. Moreouer he conceiued greater securitie for the time to come by his deliuerance, in his first defence, as he writeth in the 2. Tim. chap. 4. *No man assisted me, but all forsooke me, the Lord lay it not to their charge, but the Lord was present with me, and strengthened me: that through me the preaching should be fulfilled; and all*

*the Gentiles heare : And I was deliuered out of the
mouth of the Lion. And the Lord will deliuer me from
euerie euill worke, and will keepe me to his heavenly
kingdome : to whom be glorie worlde without end, A-
men. This is euen that couenant, that the faith-
full, that are confederate to God the creator,
haue also necessarily with all creatures, be-
cause without the will of the creator,
they cannot somuch as moue,
whereof Hoseas speak-
eth in the 2. chap.*

THE

THE SECOND

PART CONCERNING THE

sonne, and our reconciliation.

And in Iesus Christ.

Testimonies out of the Prophets
and Apostles.



Say 9. A childe is borne unto vs,
A sonne is giuen unto vs, whose go-
uernment shalbe vppon his shoulder,
& his name shal be called Wonder-
ful, Counsailor, the mightie God, fa-
ther of eternitie, Prince of peace.

Matt. I. She shal bring forth a sonne, & thou shalt call
his name Iesus: For he shall saue his people from their
sinnes. Furthermore all this is done, that, that might
be fulfilled, which the Lord hath spoken by his Pro-
phet saying: Beholde a virgine shall be with childe, &
shal bring forth a sonne, and thou shalt call his name
Emanuel, which is if thou interprete it, God with vs.
Luk. I. The Angel saith unto Marie, thou shalt call his
name Iesus. This man shall be great, and shall be cal-
led the sonne of the highest. And the Lorde God shall
giue him the seat of Dauid his father, & he shal raigne
ouer the house of Iacob for euer, and of his kingdome
there shall be no ende.

Why

Why we beleue in Iesus Christ, the only begotten sonne of God.

WE beleue also in Iesus Christ the onelie begotten sonne of God: First because the sonne of God is of one substance & glorie together with the Father. Io. 1. *We sawe his glorie as of the onely begotten sonne of the father,* Therefore in the first Chapter to the Hebrues he is called the brightnes of his glorie, and engrauen forme of his person. Ioh. 10. *I and the Father are one.* Further because the Father hath commanded, that we beleue in the sonne: Psalm. 2. *Kisse ye the sonne.* And in the end of the same Psalmc, *Blessed are al they which trust in him.* Also, *This is my beloued sonne, in whome I rest, heare him.* Nowe we so heare the sonne, expounding the commandement and promise of the father. Io. 6. *This is the wil of that my father who hath sent me, that whosoever seeth the sonne and beleueth in him, should haue euerlasting life: And I wil raise him vp in that last daie.* And in the 14. of Ioh. he saith: *Ye beleue in God, beleue also in me.* And this is so seuerely commanded, that a most greuous punishment is denounced against such as refuse the benefite offered in Christ: *He that beleueth not the sonne, shal not see life, but the wrath of God abideth vpon him.* Io. 3. Also the 8. *Vnlesse you beleue that I am he, ye shal die in your sinnes.* And the 1 Io. 2. *Therefore I confesse that I beleue in the sonne of God, verie God, begotten of very God before all worldes.* To the Hebrues 3. Prouerb. 8. And

H that

that from my hearte, I submitte my will to this commandement and promise of the father, that I am thoroughly perswaded, although I be a wretch, that yet for this eternal sonne of God, I am indeede receiued, neither would he I should adde this the greatest sinne to my great and manifold sinnes, that I should reiecte the sonne of God freely offered, but that his desire is that with all my soule I should resist all vnbeliefe, and should deliuer my selfe altogether deuoide of saluation, to be saued to this sonne, forasmuch as our heauenlie father hath so commanded.

Why the sonne of God is named Iesus.

THe sonne of God manifested in the flesh is named Iesus, because he hath saued vs, through his desert, and yet still saueth vs by his power from all our sinnes. Mat. 1. Acts 4. Hebr. 7. Nowe the fruite that comes vnto me by this knowledge, is this: Seeing God, that can not lie, Tit. 1. hath giuen this name Iesus from heauē, to his sonne manifested in the flesh, that is to saye, of a sauiour, I knowe and vndoubtedly assure my selfe, that he fully and perfectly saueth me, wholly both in soule and body, and in this faith I call vpon him. As often as I heare therefore the name of Iesus, I ought to remember the promise of the Gospell that lyeth hidde in it: that he through his merite, hath saued me from my sinnes, and by

by his power, mortifieth the remnants of sinne in me, vntill he fully deliuer me from them: that he also quickeneth me through his holy spirite, and that he euerlastingly keepeth for me that same saluation purchased with so great a price, 1. Pet. 1. and so he beareth that worthy name for my sake, which was given vnto him by the father from heauen, that he might shewe the truth of his name, in truth and effectually aswel in my saluation, as in the saluation of al beleeuers. He is faithful that beareth that notable name of sauour, and he that hath promised, shall doe it.

Christ.

Testimonies out of the Prophets and Apostles.

TO the Sonne he saith, Thy throne O God, Psal. 45. is for euer and euer, thy scepter, a right scepter, the scepter of thy kingdome. Thou hast loued righteousness, and hated iniquitie: therefore hath God euen thy God anointed thee, with the oile of gladnesse aboue thy fellowes. Dan. 9. The holy of holy shall be anointed. Afterwardes he saith, The Messias shall be cut of; and then the people shall destroye the Citie and the Sanctuary, with that Captaine that shall come. The Angel witnessed the fulfilling of this anointing, Hierusalem yet standing, Luke 2. Behold, I bring you glad tidings of great ioye, that shall be to al the people: that a Sauour is this day borne vnto you in
H 2 she

the citie of David, which is Christ the Lord. The whole multitude of the heauenlie hostes, witnesseth the same thing, praising God and saying, glorie to God in the highest heauens, and in earth peace, and towards men a good will. Mat. 2. The starre and the wise men, witnesseth Christ, or the anointed of the Lorde to be sent: and in the second of Luke Symeon and Anna the prophetesse from the 25. verse, to the 41. where also the prophesie of Esaias is sene fulfilled, Ca. 8. ver. 14. A notable prophesie of Isaias in the 61. Cap. is fulfilled. Luke. 4. Iesus came to Nazareth where he had ben broughte up, and entred as he was wont upon the sabboth day into the synagogue, and rose up that he might reade. Then was giuen vnto him the Booke of the Prophet Esaie, and when he had opened the booke, he found a place in whiche it was written, The spirite of the Lorde is vpon me, because that he annointed me that I should preach gladde tidings, he sent me to heale the broken in heart, that I should preach deliuerance to captiues, and recouerie of sight to the blinde, that I should set them at libertie that are distressed: And that I should preach the acceptable yeare of the Lorde. And when he had restored the booke closed vnto the minister he sate downe: and the eies of all that were in the synagogue were fastened on him. Then he began to say vnto them, This day is the scripture fulfilled in your eares. Also Act. the 10. vers. 38. The uniforme praier of the Apostles witnesseth the prophesie in the 2. Psalme, to be fulfilled in our Lorde Iesus. For so also Luke writeth in the 4. of the Actes: The man was aboue fortie yeare olde, on whom this miracle of healing was shewed. Nowe being let goe, they came to their companie, and shewed what the cheefe of the priests

priestles, and the Elders had saide vnto them. And when they heard it, they lift vp their voices with one accorde to God, and saide. O Lord, thou art the God which hast made heauen and earth, the sea, and all thinges that are in them: Who hast saide by the mouth of thy seru-
uant Dauid: Whie did the Gentiles rage, and the peo-
ple imagine vaine thinges? The kinges of the earth
stooode vp, and the princes were gathered together a-
gainst the Lord, and against his Christ? For they were
gathered together in deede, against thy holie sonne Je-
sus, whom thou hast annointed: both Herode, & Pon-
tius Pilate, with the nations and peoples of Israel, that
they might do whatsoeuer thine hand and thy counsel
had determined before to be done. These are the testi-
monies out of the Prophets and Apostles that Iesus is
the Christ, or the annointed Messias.

*What we are taught by the name of Christ
or anointed.*

BY the terme of Christ or anointed, is taught
that this person came with the commande-
ment of the father, and that the same was
ordained of him, that he shold erect that Priest-
ly kingdom, by the scepter of his word & power
of his spirite in this life, and should finishe it in
the life euerlasting. For like as anointing wher-
by at Gods commandement Kinges, Priestes,
and prophets were appointed amongst his peo-
ple, withan outwarde and visibie oyle, was a
publike testimonie, that God would gouerne &
esend his people by this person, & also kepe &

vpholde his diuine worshippe, and likewise teach his people: and this person had commandement of this thing, that they might suffer themselues to be gouerned, clenfed, and taught: so the sonne of God manifested in the fleshe, concerning his manhoode is anointed, with the holy Ghoste without measure (which is the truth of that outward anointing) and so is ordained and giuen of the father to be the king, priest, and prophet of his Church. First of all therefore the name Messias, or Christ, serueth for a notable confirmation of our faith, to witte, whilest we vnderstand by anointing, that the sonne of God hath commandement, in the very same that he is Christ or anointed; by his kinglie power to keepe vs by his euerlasting sacrifice to reconcile vs to the Father, and to open vnto vs al the will of the father: to be short not to rest, vntil he haue beautified his Church with glorie and euerlasting life. Ioh. 6. verse 27. cap. 10. 18. Psalme. 43. 6. 7. to the Heb. 2. ver. 8. 9. Also cap. 5. ver. 4. 5 Heb. 1. ver. 9. And forasmuch as the sonne of God, that same annointed of the Lord, hath his solemne commandement, it is certaine, that he wil execute it most faithfully.

Of the frute or consolation; which the faithful receaue thereby.

THe first fruite is, that our faith hath a certaine obiect or matter to respecte, to wit, this

this same certaine person sent, and appointed from the Father with commandement, which now beginneth in vs that same spiritual and euerlasting kingdome, which is righteousnes, peace and ioie in the holie Ghost, in the sted of sinne, euerlasting heauines and death; and shal finish it afterwarde: and seeing that he holdeth vnder his gouernement and iron scepter al thinges created, both his and our enemies, that is, both wicked men and diuels, that they hurt not either his glorie, or our saluation, but rather that euen against their willes, they aduance both. Hence peace and ioie arise in the heartes of beleeuers, who are citizens of this kingdome. For as it must needes bee that al they be made sadde, that doubt vnder what Lorde they are in this life, whether vnder Christe or Satan: so on the contrarie it can not be, but all they must be filled with ioie, who by the inwarde testimonie of the anointing of faith, and by the outwarde of holie baptisme are assured, that they are vnder Christe the King of righteousnes, *and are translated out of the kingdome of darkenesse into the kingdome of Christ,* Coloss. 1. and haue the kingdome of the sonne of GOD euen begone in them, *as Christ saith, the kingdome of God is in you, or amongst you.* The Angel exhorteth vs to this ioie, in y^e verie manifestation of this king. Luk. 2. verse 10. 11. *Be not afraide: For beholde I bring you glad tydings of great ioie, that shal be to all the people, to wit y^e this daie a Sauour is borne vnto you, in the citie of Dauid, which is Christ the Lorde.*

Hence is the same peace and good will in the heartes of beleeuers, of which afterwarde that same multitude of heauenly hostes doe mention in their songe: Glorie in the highest heauens to God, peace to the earth, A good wil in men. Like as therefore in times past when Salomon by the commaundement of God was annoynted, there was publike ioye amongst the people of God: because they knewe that God woulde doe them good, and defend them by the hande of a king: so also we when wee heare out of the worde of God, that our Lorde Iesus is Christ, that is, that same annoynted of the lorde, we ought together with the Angels to be filled with an exceeding ioye of minde: being surely perswaded that euen in this verie thing that the heauenly father, hath appointed, and in verie deede giuen his owne sonne Christ, that is annoynted to be our king, that he doeth openly from heauen declare, that hee by this sonne will become the euerlasting restorer and defender of his Church.

Why Christ was annoynted, not onelie to be king, but also Priest?

IT followeth that we declare, whie he was not onely annoynted to bee a king, but also a Priest. The reason is because the kingdome of Christ was so to bee established, that he must satisfie for euer, the righteousness of God; and so this begonne peace & promised grace might staie yppon a sure and sound foundation. Now
the

the foundation is the euerlasting priesthood of Christ, that is, that same gift which not onely by commaundement, but also by solemne oth, in a wonderful wisdom and mercie, is from the father laide vpon this certaine person, whereof these are partes. First the prayer of so great a person, most pure and most holy, together with a sacrifice marchable with the sinnes and wickednesses of all belceuers. Io. 17. Heb. 7. the other, the shewing of himselfe before the face of the father in the heauens, after this sacrifice is offered vp. Hebr. 9 vers. 24. Because it was ordained of God by an oath, and by an vnchangeable decree of God, which we may surely trust to, that Christ should shewe himselfe (to witte his owne bodie and soule taken into the vnitie of his person, in which all our sinnes were punished) without ceasing before the face of the father, that alwayes the efficacie of that sacrifice once offered vp, might flourish and be of force before the father.

Of the profite that we take by this that Christ was anointed to be a priest.

THe chiefe profite is, that I haue a certaine person, which hath sacrificed for mee, and continually maketh intercessiō for me that yforce of his intercessiō made, & sacrifice offered vp in earth, might alwaies be of force in the sight of God, as it is saide in the Psalme 110. *The Lorde hath sworne and will not repent him: Thou art a Priest for euer.* Nowe an euerlasting priest

is not without an euerlasting vse and fruite of his priesthoode towards his faithfull. But wee will speake more aswell of the kingdome, as of the Priesthoode in the article of sitting at the right hand of God.

Why also was he annointed to be a Prophet?

THe reason why hee was annointed to bee a Prophet, is because that same priestly kingdome, in which euerlasting righteousness and peace should flourish, was to bee established by the scepter of his worde, that is by the preaching of the Gospell, and in the power of the spirite whereby he was annointed. And truelie so was it foretold by Esay, *The spirit of the Lord is upon me, because he hath annointed me, that I should preach glade tydings vnto the poore; he hath sent me, that I shoulde heale the contrite in heart, as our Lorde affirmeth in the 4. of Luke that it was fulfilled in him.* Therefore hee saith vnto Pilate, that his kingdome was not of this worlde, that he came into the worlde, that he might giue testimonie vnto the truth. I vnderstande Christ therefore, so to be annointed a Prophet that hee being sent out of the bosome of his heauenly father, in mans nature, was annointed with the fulnes of the holy Ghost, that being ful of grace and trueth, hee might cleerly and manifestly set forth vnto vs that same mysterie hidde from the beginning, the euerlasting will and counsell of God concerning the redemption of mankinde. John 1.

The

The onely begotten sonne which is in the bosome of the father, he hath shewed it vnto vs. Furthermore also, that the same Christ may effectually teach vs to the end of the worlde: For which cause hee also hath promised his presence by the office of teaching: Beholde I am alwayes with you euen to the end of the worlde.

Of the fruite of Christes propheticall office.

THe Lorde Iesus is anointed with the spirite of prophesie, to this end, that we should by no meanes doubt of the vnchangeable wil of the father towarde vs. Heb. 1. *God in times past, at sundrie times and in diuerse maners, spake vnto our fathers by the Prophetes, but in these last times he hath spoken vnto vs by his sonne.* Further, who dareth to say, howe shall I knowe the will of God towards beleeuers? seeing the sonne him selfe to whome the minde, and will of the father is throughly knowen, hath opened the will and promise of the father in the Gospell. The other fruite is now declared, for that it teacheth vs effectually to the end of the worlde, and transformeth vs into that, which we are taught of him, 2. to the Corinth. 2. vers. 17. 18.

Howe far forth those things which are spoken concerning the office of Christ, or of the priestly & propheticall kingdome of Christ, agree with the doctrine of the free covenant.

But

BVt same man will say, that same priestly
 kingdome, that thou hast said, to be establi-
 shed by that same Messias or annointed of
 the Lord, by the scepter of the word and power
 of the spirite, is it not that same euerlasting co-
 uenaut or worke of saluation that standeth
 in the free forgiuenesse of sinnes and vnder-
 serued gift of the holy Ghost and euerlasting life?
 Yes verilie. For that same couenant of saluation
 made with Abraham, was renewed with Dauid
 and to him was promised, *out of his seede an euer-
 lasting king*, who shoulde be the mediator of this
 couenaut. Psalme 89. And in the first of Luke
 the Angel saith to Marie, *This shall be great, and
 he shall be called the sonne of the most high, and the
 Lorde God shall giue vnto him the seate of Dauid
 his father, and he shall raigne ouer the house of Ia-
 cob for euer, and there shall bee no end of his king-
 dome*. And a little after Zacharie the father of
 Iohn Baptiste, being full of the holy Ghost,
 prophesied saying, *Blessed be the Lorde God of I-
 srael, because he hath visited and redeemed his peo-
 ple, and hath lifted up an horne of saluation vnto vs,
 in the house of Dauid his seruaut, as he hath spoken
 by the mouth of his holy Prophets, which were since the
 world began, that it should come to passe, that he would
 saue vs, from our enemies, and out of the hande of all
 that hate vs: that he shoulde shewe mercie towards
 our fathers, and be mindfull of his holy couenaut, of
 the oath which he sware vnto Abraham our father,
 that he would giue vnto vs, &c.* to the end of the
 Chapter. Therefore I vnderstand, that by the
 title of Christe or annointed the office of the
 me-

mediator of the couenaunt is expressed, to wit by what way and meanes the heauenly father leadeth vs, to saluation, promised and sworne in the couenaunt by the hande of the mediator, that is to say, by his merite and vertue. Nowe the meane is, because the father hath annointed this Iesus to be the prophet or teacher, who can informe vs of this free couenaunt of God: to be the Priest, who confirmeth and ratifieth this couenaunt by his intercession and sacrifice: and to be a king, who maintaineth his couenaunt made, and enricheth and defendeth his faithful & confederate ones: & so, that in the whole businesse of saluation, wee flie by faith vnto Christ, as to him whom the father hath signed, as Christ himselfe speaketh of him selfe. Ioh. 6. And first for that which concerneth the Prophe- ticall office of Christ, I thinke, that to pertaine to the couenaunt in such sort: to wit, that firste of all, men bee instructed of the free coue- naunt of saluation, and therefore *When in times past God spake after sundrie sortes and wayes by the Prophetes, nowe at length hee would speake vnto vs by his sonne.* Heb. 1. to wit, clothed with mans nature: For otherwise the sonne also spake by the Prophetes 1. Pet. 1. Wee must therefore fullie resolute, that the euerlasting Sonne of God, who is in the bosome of the father, was sent a legate vnto vs, and taking our fleshe vp- pon him was annointed with the spirit of wise- dome and power, that he might cleerely and fully laie open vnto vs, that same euerlasting Counsel of entring into league and couenaunt with

with vs, & might declare y^e same good and vⁿ-changeable will of God towards vs, whereby he hath freely chosen vs to himself in y^e sonne, and might frame vs to true amēdement, & to beleue the Gospel: yea might also confirme his doctrine by miracles, as by healing the blind, by raising vp the dead &c, which neither the diuel nor anie creature can followe. That he might also adioyne the sacramentes as holy signes to the renewed couenaunt, to wit baptisme, and the Lords supper. Moreouer, concerning the priestlie officie, I thinke it so to belong to the couenant: that euen like as the Prophetical office of Christ, instructeth vs of the couenaunt and of a full reconciliation with God in Christ; so the priestly office goeth further, and offereth vp the verie price of this reconciliation, to wit a perfect sacrifice with intercession, wherby the mediator of Gods righteousness doeth perfectly satisfie for our sinnes, which did let and keepe of the couenaunt, and without the clensing whereof that same propheticall ambassadge frō heauen had beene taken in vaine to intreate of the couenaunt: seeing neither wee can satisfie for our sinnes our selues, neither would God denie his owne righteousness. Last of all concerning that kingly office, forsomuch as it was not enough for a mediator to haue taught vs of the couenaunt, and to haue sanctified it by the offering vp of his body and bloode, vnlesse hee likewise should defend & maintain y^e couenant against y^e assaults of y^e enemye, & should through his might build vp a people in himself day by day

daie more and more repaire & frame the same, being endewed with spiritual giftes to euerlasting life: therefore the heauenlie father would that the same mediator should be the head and giuer, both of the conseruation of grace gotten, and of an effectual communicating, and main-
teining the same. Ephes. I. 23. 24.

His onelie begotten Sonne.

Testimonies out of the Prophets and Apostles.

FOr he receaued of God the Father, honour, and glorie, when there came such a voice vnto him from the excellent glorie: This is my beloued sonne in whom I am wel pleased. And this voice we heard when it came from heauen, when we were together with him in the holie mountaine: and we haue a most sure worde of the Prophets, to the which ye do wel, that you take heede as vnto a light that shineth in a darke place, vntil the day dawne and the daie starre arise in your heartes, so that ye first know this, that no prophesie of the scripture is of any priuate interpretation. For the prophesie came not in olde time by the will of man; but holie men of God spake as they were moued by the holie Ghost. Psalm. 2. I wil shewe out of the decree. The Lorde of hostes hath saide vnto me. Thou art my sonne, this day haue I begotten thee. Aske of me, and I wil giue the nations for thy possession; the endes of the earth, I say, for the right of thy possession. And a little after. Kisse the sonne, that he be not angrie. And in the ende, Blessed are al
whi. b

which trust in him. *At these things agree not to Dauid, but to the sonne who is appointed heire of all things. And to the Heb. 1. Hee hath spoken vnto vs by his sonne, by whome also hee hath made the worlde: who being the brightnes of the glorie and the engrained forme of his person, and bearing vp all things by his mightie worde &c. And a little after. Vnto which of the Angels said he at any time, Thou arte my sonne: This day haue I begotten thee &c. And in the same place: And againe when he bringeth his first begotten sonne into the worlde, he saith: And let all the Angels of God worship him. Psa. 97. ver. 7. 10. 1. We haue seene his glorie as the glorie of the only son of God. & ver. 10. He was in the world, & the world was made by him: but the world knew him not, He came vnto his owne, & his owne receaued him not: But as manie as receaued him, to them he gaue power that they should bee made the sonnes of God, euen to them that beleeue in his name.*

*What the meaning of these wordes is,
His onely begotten sonne.*

THe ende of these wordes is, that our faith shoulde be stable, first, that we beleeue in the true God, when wee beleeue in his onely begotten sonne, who is begotten of the substance of the father, and therefore by nature is verie God, as before is shewed. Then also, that we be no lesse vndoubtedly perswaded of the wonderfull loue of God towards vs, surmounting the loue of all creatures, who hath so loued the world that he hath giuen his onely

ly begotten sonne, that all that beleeue in him should not perish, but haue euerlasting life. Io. 3. And so God not only dealeth with vs by promises, and by oath: but also by giuing his son, in whom all the promises are yea and Amen.

To be short, that all thinges which he hath suffered for our saluation, and whatsoeuer thinges followe in the other articles of faith, be esteemed of the worthinesse of this person, which is the onely begotten sonne of God. Galat. 4. vers 4 5. Mat. 3. vers 17.

Why the scripture calleth him the onely begotten, seeing all we which beleeue, are the sonnes of God.

T Herefore the Scripture calleth him the onely begotten sonne of God, that he may put a necessary difference betweene Christe and all the faithfull. For Christ is called, and indeede is the onely begotten sonne of God, because he is y only euerlasting son of y euerlasting father, begotten of the substance of y father before al worlds: and therefore is very God in whō we ought to beleeue. Pro. 8. Ioh. 1. Now we are called and are the sonnes of God, not by nature, but by adoption and grace, through which, God hath vouchsafed to adopt vs to be his children, whilest he hath made vs, through faith engrafted into his sonne, his true and liuely members, who otherwise were the members of Sathan, and by nature the sonnes of wrath. Ioh. 8. Ephes. 2. But in meane time, that same adoption, and name of the sonnes of God,

is not onely an emptie title; but when we are in truth members of the sonne of God, we haue by his grace a true communion and fellowship with him, in respect of which he is called the first begotten amongst many brethren. Rom. 8. And surelie if the Adoption made of men be not a vaine and an emptie title, but such an acceptation of another mans childe, to be a sonne, whereby in truth all the right of sonnes is communicated vnto him, as if he were a true and naturall sonne: certainly by that same adoption of God, whereby we are so engrafted into his sonne, that we are gouerned & quickened by his spirit, we do not onely receaue the title, but the full priuiledge and right of the sonnes of God. Rom. 8. For he hath giuen this priuiledge, dignitie, right, and power to, all, as many as haue receiued the Lorde Iesus, that they should be made the sonnes of God. Ioh. 1. And in the first Epistle of Iohn the first Chapter. *That which we haue seene and hearde declare we vnto you, that ye also may haue fellowshippe with vs, and our fellowshippe or communion is with the father, and with his sonne Iesus Christ. And these things write I vnto you, that your ioye may be full.* All the faithfull therefore haue not a meane and common couenant, but a most excellent couenant with God, whilest he will haue his confederates, to be in the place of sonnes, making the members of his onely begotten Sonne, from whom they are neuer plucked away, and regenerating or rather renueing them through his spirit; so excelent & notable a couenāt, I say, in
every

euery respect, that we may freely say with the Apostle to the Rom. 8. that he that hath not spared his owne sonne, but hath giuen him for vs all, howe can it be, that he should not together with him giue vs all thinges? Yea, but this same couenant grounded vpon so excellent loue of God to-wardes vs, is so sure and vnmoueable; that we may farther say, with the same Apostle, I am perswaded, that neither death, nor life, nor Angells, nor Principallities, nor powers, nor thinges present, nor thinges to come, nor height nor depth, nor any other creature, shalbe able to separate vs from the loue of God which is in Christ Iesus our Lord.

Our Lorde.

Testimonies out of the Prophetes and Apostles.

THe Lorde hath said to my Lorde, &c. And Psalm. 110.
 Matthew 22. verse 42. 43. Actes. 2 verse 36.
 Therefore all the house of Israel knowe for a suretie, that God hath made him both Lorde and Christe, this Iesus I say, whom ye haue crucified. The end and drift of these words is, that being entred into league with so faithfull a Lord (who hath redeemed them from the power of darkenesse, neither with golde nor siluer, but with his owne blood, making thē his owne peculiar, and not onely he so purchased them, but he protecteth and preserueth them being so purchased, with a speciall care) they might safely and with assured confidence of minde committe themselves vnto him, yea, and yeelde vp themselves to be kept for euer.
 I ¶ Againē

Againe they are also admonished, that they are not in their owne power, but are bought with a price that both in bodie and soule which are Gods, they may glorifie God. 1. Corinthians 6. And to the ende all that are confederate and beleene, shoulde willingly suffer them selues to be gouerned of such a Lorde, to wit, by his worde and by his spirit, who to the ende he might haue vs under his lordship & gouernment, was appointed of the father head of the Angels, and of all beleuers.

Conceaued by the holy Ghost, borne of the Virgin Marie.

Testimonies out of the Prophetes and Apostles.

GEnes. 3. I will put enimitie betweene thee and the Woman, and betweene thy seede, and her seede. It shall bruiſe thy heade, and thou shalt bruiſe his heele. To the Gala. 4. But when the fulnes of time was come, God sent forth his sonne made of a woman, &c.

That the sonne of God must take the nature of man of the stocke of Abraham.

GEnes. 22. In thy name shall all the nations of the earth be blessed. Gala. 3. Act 3. in the ende, and Luke. the 2.

That

That the stocke was restrained to the tribe of Iudah, and here somewhat concerning the time that the Messias should be giuen.

GEnes .49. The tribe shall not desist from Iehudah, nor the Lawgiuer from the middest of his feete: untill his sonne come, and obedience of peoples be made unto him: fulfilled in the 2. of Luk, ver. 1. Where the whole worlde is taxed, and therefore nowe the scepter was departed from Iuda, when the tribe of Iudah was taxed of Augustus, and therefore also Marie together with Ioseph. And hereunto belong those prophesies, which are to be seene in the 6. of Zacharie, ver. 11. Take therefore siluer and gold, that thou maist make crownes, and put them upon the heade of Iehoshuah the sonne of Iehosadac the high Priest: Thou shalt say unto him after this manner, so saith the Lord God of hoastes, in saying: Beholde a man whose name is a slippe, who shall bud fourth out of his place, and hee shall builde the Temple of the Lorde of hoastes: Hee I say, shall build a temple to the Lorde of hoastes, and the same shall beare away comelines, and shall sit and beare rule vppon his seat, and hee shall be a priest vpon his seat, and the counsell of peace shall be betwixe both. And let there be crownes for euerie one, for Hele, for Tobiah and Iedaiah, & to Hen, the son of Zephaniah for a memoriall in the temple of the Lorde of hoastes: and they that are farre of shall come and builde in the Temple of the Lorde, &c. And Ezechiel the 21. So hath the Lorde God of Hoastes saide: Remoue away the Diademe and the crowne: This which is

nowe, shall not be that. I will aduance the humble, & will throw drowne the proude, I will ouerturne, ouerturne, ouerturne it, and it shall be no more untill hee come whose right it is, and I will giue it him. Of the time of the comming of the Messiah, note both these diligently, that hee must be borne, when the scepter shoulde be taken away from Iehudah, as hath beene shewed: and yet notwithstanding whilst the Temple and Priesthood should yet stande: as Daniel saith in the 9. Chapter. After 62. weekes Christ shall be cut off, and there shall be none to helpe him, and the people of that Capitaine to come, shall scatter that citie and that sanctuarie.

Of the place of his birth, touching the flesh; & also of his comming forth from the dayes of eternitie in respect of his diuine nature.

Michee 5. And thou Bethlehem Euphratah art little to be among the thousands of Iudah: yet out of thee shall hee come forth unto me, that shall be ruler in Israel. Whose goings forth haue beene from the beginning and from euerlasting. With what a wonderfull prouidence of God was this prophesie fulfilled: Whilst Ioseph and Marie by the edict of Augustus, are called into Bethlehem, where shee brought forth Christ? See Luk. 2. in the beginning of the chapter, and with what a wonderfull prouidence the wise men were lead unto the place, being holpen of Herod and of the Scribes. See the seconde of Matthew.

Of the holinesse of his conception.

I Eremie 23. Beholde the dayes come saith the Lord of
hoastes . And I will raise up a braunch to my ser-
uant David, and this is his name whereby they
shall call him. The Lorde of hoastes our righteous-
nesse . The prophesie is fulfilled . Luke 1. verses 31.
22. 33. 35. Daniel in the 9. Chapter foresolde that
the holinesse of holinesses must be annointed, where-
by in verie deede he sheweth plainely and cleerely, that
his conception must be holy, and must be the seconde
Temple yet standing. What, that the Prophet Isai-
ah, and Haggeus foreshewed that it shoulde come to
passe, that the glorie of the seconde Temple should be
much greater then the glorie of the first, it shoulde be
everlasting: was it not truely fulfilled in this most pure
conception of the Sonne of God, in which by the
power of the holy Ghost, that same everlasting worde
hath personally united the humaine nature, and hath
begon to dwell in it, as in his owne Temple? As also
Christ himselfe nameth his body a Temple. Ioh. 2. So
both the prophesies are fulfilled, not as in a temple of
stone, or a figure, whose glorie was much lesse then the
glorie of Salomons Temple, neither did that Tem-
ple continewe everlastingly, but after the Messiah
was exalted, to wit, that same true Temple was ta-
ken away into the fathers glorie, neuer after to be buil-
ded againe . The prophesie of Isaias is playne in
I. iiii. the

the 60. Chapter, vers 13. The glory of Lybanon shall come vnto thee, the firre tree, the elme, and the boxe tree together, to bewisfie the place of my sanctuary: For I will glorifie the place of my feete. And in the same place, I will make thee an eternall glorie, &c. The Prophecie of Haggai in the second Chapter is more notable: So saith the Lorde there. Speake nowe vnto Zerubbabel, the sonne of Shealtiel, Prince of Iudah, and to Iehosua the sonne of Iehozadak the high Priest, and to the residue of the people saying, who is leste among you that sawe this house in her first glorie, and howe do you see it nowe? Is it not in your eyes in comparison of it, as nothing? Yet now saith the Lorde of hoastes, strengthen thy selfe Zerubbabel, &c. And a litle after: Thus saith the Lord God of hoastes, yet a litle while, and I will moue the heauen and earth, and the the sea, and the drie land: and I will moue all nations, and the desire of all nations shall come, and I will fill this house with glory saith the Lord of hoastes. Silver is mine, and golde is mine saith the Lorde of hoastes. The glory of this last house shalbe greater then the first, saith the Lorde of hoastes.

Of the virgines bringing forth a childe.

I Say Chapter 7. The Lorde shall giue you a signe: Beholde a virgine shall be with childe, and shall bring forth a sonne, & thou shalt call his name Immanuel. Thou hast the fulfilling of it, in the 1. of Mathew verses 22. 23. To which adde the Prophecie of Isay, Chap. 9. A litle childe is borne vnto vs.

A sonne is giuen vnto vs, and the gouernement was vpon his shoulder, and he shal cal his name wonderful, Counsailour, the mightie God, father of enerlastingnes, Prince of peace. Fulfilled in the 2. of Luke. ver. II. 14.

The meaning of the wordes: which was conceaued by the holy Ghost, borne of the virgine Marie.

THe meaning is, that the euerlasting Sonne of God of the same substance with the Father, without any putting off, of his diuine nature, without any conuersion or commixtiō, was made that which he first was not, to wit man, which the Scripture enterpreteth. He tooke the seede of Abraham, that is our flesh of the virgine Marie, and his verie humane soule, and that by the power of the holy Ghoste, that he might be like vnto his brethren in al things, sinne onely excepted, Ioh. 1. And to the Hebr. 2. and the fourth: 1. Tim. 3. Rom. 1.

The consolation which a faithfull man conceaueth by this pure conception.

WE conceaue hereof this consolatiō: first, y we haue an vndoubted and true mediator with God, in al thinges that we haue to do w him, as who hath not onely the communiō of one, but of both natures, to wit diuine and humane. Againe that he is such a Mediator, whose bodie and soule in the verie conception were sanctified: first that he might be a

pure and holie sacrifice, through which all our corruption might be cleansed, that it might not be laide vnto our charge. Heb. 7. verses 26, 27. Rom. 7. verse 20. and the 8. verse 1. Moreouer to y end that y efficacie of his fulnes, might by litle and litle sanctifie this defiled lumpe of ours, vntil he deliuer vs fully from that same natural corruption, and by the same holie spirite, whereby that substantial worde hath sanctified both soule and bodie, euen from the wombe, might also reforme our soules and bodies in the time appointed of God, according to his owne image, Io. 1. verse 16. & the 1. Cor. 15. verse 45. 47. 48.

The drifte and purpose of this article, and how necessaric y true vnderstanding therof is.

THis same article concerning the person of Christ, which consisteth of two natures, the humane & the diuine, knitte together by a personal vnion, euerlastingly, & yet the proprieties of either being kept euerlastingly, containeth the foundation and pillar of the kingly Priesthood of Christ, and consequently of his euerlasting priesthood betwixt God and men. For it is mans happines, to be ioyned with God, the fountaine of al goodnes, 1. Ioh. 1. Contrariwise it is the greatest unhappinesse to be separated from God. But man had separated himselfe by sinne from God, and had entred into covenant with the deuill. Euen like as therefore there was a certaine person by whom sinne entered

tred into the world, and by sinne death, and so became as it were the cause and foundation of falling away from God, & entring into league with the diuel: so also must there be a certaine person appointed of God, that might be the foundation and cause of reconciliation, and of neuer breaking that same coniunction with God, the fountaine of all happinesse. Now this person is the euerlasting sonne of God, with all the proprieties of the diuine nature, and very man, with all the proprieties of mans nature. And euen like as there must both these natures, true and sound, the proprieties of either being kept in one person of Christ to reconcile man to God, and to strike this couenant: so also to kepe this couenant, that according to the promise & oath of God it may be euerlasting, both natures must remaine for euer sound with their proprieties, vnlesse we will haue the couenant, in the verie piller and foundation to be shaken. Therefore Satan hath alwaies gone about, and yet doth by his instrumentes, either altogether to denie one of the natures, in the Mediator of the couenant, or else vtterly to ouerthrow it. For euen like as when the roote of a tree is hurt, the braunches also wither, and no fruite can be hoped for: euen so the doctrine being corrupt, concerning the person of Christ, and the two natures in the same person, together with their distinct proprieties, the doctrine also of the Priestly, and Kingly office of Christ remaineth corrupt, which are, as it were y fruits of the doctrine concerning the person.

The

The causes of this foundation, and first, why the mediator must remaine verie man, and that euerlastingly, keping the proprieties of the humaine nature.

THe end of once taking & neuer putting off againe mans nature, was that God might declare his vnchangeable righteousness and wrath against sinne, and his mercie towards vs. His iustice, I say, and his wrath whilest he will not so make his couenant, that he be found vn-righteous and a lyer, who had truely and righteously pronounced : in what day soeuer you shall eate of that tree, you shall die the death. And Psal. 5. Thou art not a God that wilt iniquitie, Therefore he punished sinne, in the flesh of man, yea in the flesh of his onely begotten sonne: that his high and vnchangeable righteousness, truth, and wrath against sinne, might be manifest to the whole worlde : His mercy, whilest he punisheth not our sins in our selues, which notwithstanding he might iustly do, but deriueth his wrath vpon his onely begotten sonne, that he might in very deede declare his infinite mercy towards vs. Therefore wonderfully, and with great wisdom, the righteousness and mercy of God do meete and agree together, or rather that same loue towards mankinde in Christ Iesu. I will speake more largely that the matter may be more euident. God going about to enter into couenant with man, or willing to reconcile man euerlastingly vn-

to himself, wold yet so shew his mercie, y^e he denied not his righteousness, which is essential vnto him, & which he can no more denie, the he can denie himself. Now the seuer & exact righteousness of God required y^e forasmuch as corruption and transgression cleaued in mans nature, that is to say both in our soule and bodie: so also in the same, that is in the nature of man taken of the sonne of God, of y^e same substance, and like in all things vnto vs (sinne onely except, which neither belongeth to the substance nor to the properties of man as he was created of God) there should be a satisfaction, and repaire. For like as by one man sinne hath entred into the worlde (as the Apostle saith to the Rom. cap. 5.) and by sinne death, and so death hath passed vpon all men, in as much as all haue sinned: and as by the disobedience of one man manie are made sinners: so by the obedience of one many are made righteous. Also. If by the sinne of that one many are dead, much more the grace of God, and the gift through grace, which is of one man Iesus Christ, hath abounded towards many. Wherefore Christ must be very man both in soule & bodie, who by obedience euen to death, and to the death of the crosse, might satisfie the vchangable righteousness of God, who would not punish that in Angels, because men had sinned, but in the verie nature of man, therefore the sonne of God tooke not Angels, but the seede of Abraham, that is, the very nature of man of the seede of Abraham. Heb. 2.

Secondly, it behoued the mediator of the c.
uerla.

uerlasting couenant to bee brotherlie affected
towards vs, and therefore he must be our verie
brother in deede, and abide so for euer, with all
the proprieties of a verie brother in deede, as is
plainely taught in the second chap. to the He-
brues: He that sanctifieth, and they which are
sanctified are al of one. For which cause he was
not ashamed to cal them brethren, saying, I will
declare thy name vnto my brethren: in the
middest of the Church I will sing praises vnto
thee. And that we may knowe, that like as the
Sonne of God was not ashamed, to become
once our brother, with brotherly affection, &
other verie humane properties: so also y he is
not now ashamed of vs, neither that he hath put
off nature or affectiō, and other very properties
of man, and of a brotherly nature, the Scripture
saith in the end of the Chapter. Wherefore in al
things it behoued him to be made like vnto his
brethren, y he might be merciful & a faithfull
hie priest in thinges which were to be don with
God, that he might make reconciliation for the
sinns of the people. For in that he suffered, whē
he was tempted, he is able to succour them
which are tempted. And least any man should
cauil, that Christ after his ascension into heauen
begā to be ashamed of vs, and to put off the na-
ture of a brother, that is that verie nature of
man, and the properties thereof: Heare what the
spirite of trueth saith farther in 4. cap. of y same
Epistle. Hauing therfore an high priest which
hath entred into the heauens, euen Iesus y sonne
of God, let vs hold fast our profession. For we
haue

haue not an high Priest, which cānot be touched with the feeling of our infirmities, but was in al thinges tempted in like sort, yet without sinne. Let vs therfore go with confidence (now he set the foundation of confidence to be in this, that we haue an highe Bishop, who not onely hath the nature of God, but also of man, a very brother in deed, hauing not put of the properties of nature, so y he can haue compassion vpon vs) to the throne of grace, that we may obtaine mercy and finde grace to helpe in the time of neede.

Thirdly, God hath confirmed by oath, that the fruite of the loines of Dauid, should raigne for euer. Psal. 133. and the 89. It must needes be therefore that Christe this king be of the substance and loines of Dauid: and continue an euerlasting kinge, and very man; not onely in name, but in the very substance and properties of a naturall fruite sprong from the loines of Dauid, and abiding and rainging worlde without end, in the throne of Gods maiestie in the highest heauens. Hebr. 1. Which thinge bringeth vs exceeding ioye in euerlasting life, for that we shall behold our nature, in our brother and heade Christ, to be adorned with so great glorie in all eternitie.

Causes, for which it must needes be, that the mediator of the couenant, be very God, with all the properties of God.

THe causes for which it is necessarie that the mediator be not onely very mā, but also very God, be these. The chiefe cause is, because
God

God would declare his infinite loue. And this is the meaning of that, So God loued the worlde (so I say) that he gaue his only begotten sonne, &c. The second cause is next vnder this: because he had receaued a commandement of the father, that required an almightie worker (to wit a commandement, by his merite and vertue to saue the elect.) Nowe there is but one Almighty, euen God. Ioh. 10. vers. 18. Out of this same second cause, which properly belongeth to Christ, these endes are deriued: The first concerning desarte. For therefore must the Mediator be verie God, that, that same obedience of Christ, whereby so great a person, which is equal to the father, humbling himselfe in the nature of man, that the curse might be made in it, might be from the beginning of the world for al eternitie to come a matchable price, or rather a price of redemption for the sinnes of all the elect of the whole worlde, euen that the price might wey downe our sinnes. Therefore in the 20. of the Actes it is laide, *That God redeemed his Church with his bloud.* And in the 9 to the Hebrues, *Also, grace hath abounded aboue the fault.* This obedience of the Sonne when it is made a sacrifice for vs, it surmounteth all obedience of Angels, and al other creatures.

The second end is, that seeing he must be a Sauour, no lesse in vertue then in merite: he must first in himselfe ouercome our sinne, the wrath of God and death. Nowe that the waight of the infinite wrath of God in the manhoode might stand & ouercome, and moreouer that
he

he might raise himself from death, it was necessary y^e he that should suffer, should be very man in such sort, that he might together be infinite, that is the true and everlasting God: that is, that his manhood should be personallie & inseparablie vnited to his godheade, of which it should vpholden, that our saluation might not by any meane be in danger, seeing it is impossible that y^e vnion should be dissolued. For God alone could not die (as one of the auncient fathers haue wittilie said) neither could man alone ouercome death. Therefore to the Romanis Ca. i. he saith y^e he is declared to be the sonne of God by the power of his resurrection. Moreouer by his power, it behoued him also to ouercome sinne and death in vs (Ioh. 5.) to witte by giuing faith; whereby that merite might be applied vnto vs, and the holy Ghost through, whō he might restore in vs the image of God, and quicken vs euerlastingly, and also maintaine that saluation so gotten: Now forasmuch as all these things are of nature, belonging to him who is almightie, it was necessary that he by nature should be God almightie: For who could haue performed that, but he through whom man in the beginning was made after the image of God? Coloss. 1. 3. who could haue giuen the holy Ghost which is God, but he which is God himselfe? who could haue restored euerlasting life, but y^e same word, the sonne of God, in whō life is from y^e beginning? Io. 1. Finally forasmuch as God hath said, I am y^e Lord, & besides me there is no sauiour, it

was necessarie that our sauiour Christ, which by the decree of God was appointed, to obtaine and bestowe saluation, should be very God, with all the properties of the Godhead, omnipotencie, eternitie, infinite maiestie and glorie, without which he could neither be a Sauiour, nor abide for euer.

Why those same two natures must be united in the Mediator.

THAT the foundation of that same couenant of grace, or rather of that coniunction betwixt God and vs might be firme, GOD would haue these two natures in Christ to be knit together after a wonderful manner, to wit, by the vnion of persons. Now when we say y^e the diuine and humaine nature of Christe are personallie knit together, we vnderstand y^e the sonne who is God, hath taken mans nature into the vnitie of his person, and so God is manifested in the flesh, and made man, but in the person of the sonne, and so as the proprieties of both natures remaine safe, aswel that the saluation of men might be obtained by that meane, that he had appointed: as also that it might be maintained and continued for euer. For saluation could not haue ben obtained, vnlesse mans nature, and the nature of God had bene knit together in a personall vnion: First, because it had not bene the bloude of the Sonne of God, that was to be shed: and so it had not bene

bene a sacrifice worthie enough, for the finnes of the whole worlde. Moreouer, the humanitie could not haue beene able to sustaine the wrath of God, neither haue abolished the finnes that were laide vpon it, vnlesse the diuinitie had ben coupled vnto it, into the vnitie of the person, by a most firme and altogether vnlooseable knotte: both which, that same man Christ by the power of his diuinitie, being personally knitte vnto him, hath perfourmed. Acts 20. Philip. 2. Hebr. 19. 14. Coloss. 1. vers. 14. 15. And much lesse also might saluation nowe obtained be maintained, vnlesse they were knit together, and might so remaine for euer. For euen like as it was required for the entry to that priesthoode, and for the prouiding of full satisfaction, that there should be the body and soule of the sonne of God, in which there might be satisfaction: so also that the priesthoode might be euerlasting, and an euerlasting intercession be made for vs, it must be, that that same humane nature be properly belonging to the sonne of God, which he must shewe before the face of the father in heauen, in which, as our finnes are once cleansed, so it might be the pledge of our reconciliation for euer. Psal. 110. 1. and the 4. Matth. 21. vers. 44. Moreouer that same man Christ, could not by his vertue and power be a sauiour, vnlesse also he had the diuine nature ioyned vnto him, into the vnitie of person, from which, together as also from the father proceedeth the holy ghoste, who bringeth vs into the possession of Christ, engraf-

συμμετέχει.

feth vs into Christ, and begetteth vs againe into
 to euerlasting life. 1. Cor. 15. verse 21. 45. Rom,
 8. verse 8. 9. And surely as they can not any
 more fall from euerlasting life, whiche are
 truely once engrafted into Christe by the ho-
 ly Ghoste: so that very *worde*, the euerlasting
 Sonne of God, of the substance of the Father,
 to wit, that same very fountaine of life, in
 which life was from the beginning, Iohn 1,
 taken in the nature of man to endure euerla-
 stingly, must dwell *bodily*, that is to say, perso-
 nally. For seeing that same highe maiestie of
 God, was moſte farre leparated from our
 wretched condition, and yet notwithstanding,
 hee had appointed for his infinite loue to-
 ward vs moſte wretched castawayes, through
 grace to ioyne his diuinitie, which is the
 fountaine of all happines, to the end it might
 endure for euer, it was needefull, that hee
 should also ioyne our humane nature taken out
 of the lumpe of mankind vnto his diuinitie
 by a personal vnion. Col. 1. verse 9. 10. Other-
 wise we should not haue had neerenes enough,
 nor sufficient stedfast kinred (as it were) with
 God, which might assure our faith, that God
 doth truely dwel with vs, & that Christ is, and
 euerlastingly should be, Immanuel, that is, God
 with vs. Isai. 7. Mat. 1.

*What the personal vnion is, and wherefore
 it is that the properties of both natures must
 remaine whole and sound in it.*

The

THe personal vnion, is the knitting together of two natures in Christ, to wit, of the diuine and humane: in which, admitte that the one be and remaine the maker, and without beginning: and the other be and remaine created, and therefore haue a beginning: one be of the same substance together with the Father; the other be of the same substance with vs: one be almightie, because it is God; the other be not almightie because the creature is not the creator, neither are there two almightie ones, but one almightie one: one be and remaine infinite, but the other be not infinite but finite, hauing a finite head, armes, feete,&c. Admitte (I say) that these natures are most diuerse, and remaine euerlastingly distinguished in their properties (for as much as the creator will euerlastingly remaine distinct from all creatures, yea from that same lump which it hath taken) yet notwithstanding, they are so coupled together, that they make one *Indiuiduum*, to wit, Christe. All this may be seene by the conception, in which that same personall vnion was once perfectly made, neither was it euer afterwarde otherwise made. Ioh. 1. 3. cap. 14. Hebr. 2. 16. Seeing therefore that the couenant of saluation, betweene God and men, is euerlasting, it must needes be concluded that in the person of Christ as in the foundation, these two natures are so euerlastingly vnited together, that in meane season the trueth of either nature, remaine for euer with their properties, and that neither be swallowed

lowed vp of the other, vnlesse we would haue the couenant to be weakened and plucked vp from the very foundations. For euen like as for y^e entring into the couenant and reconciliation with God, that both those natures in the mediator, must be true and sound, keeping their properties: so also forasmuch as the couenant & conjunction must endure in all euerlastingnes, that this same our true and very flesh and bones may enioye the same happines, & y^e after our resurrection, Philip. 3. it behoueth also that in the foundation, to wit in the mediator, vpon whome the office of sauing vs, is euerlastingly laide, there remaine for euer the same whole humaine nature both soule and body, flesh and bones. For the nature of any one beeing ouerthrowen, or the properties thereof denied, the couenant it self falleth, that is, it can neither be entred into, nor be preserved, as before is shewed

Suffred vnder Pontius Pilate.

Testimonies out of the Prophets and Apostles, whereby it is shewed, that Christ must not die by tumult: but must suffer vnder a iudge: and that when a straunge magistrato should exercise iudgement.

Isai. 53.

HE was reckoned amongst the wicked. Therefore, he must not perish by tumult, but must be iudged or reputed amongst the wicked. Wherto also that belongeth: He was wounded for our iniquities, & smitten for our wickednesses. The chastisements of our peace was vpon him, and in his stripes we were healed. And in the same place, He was taken away by iudgement: Therefore he must come into iudgement. With these Prophe-
sically

vicall sayinges, agreeeth truely that Propheticall explication of Christ, which is extant in the 18. of Luke. Beholde we goe vpppe to Hierusalem, and all thinges shalbe fulfilled that are written by the Prophetes concerning the sonne of man. He shalbe deliuered vp to the nations, and shalbe mocked, and euill entreated of them. And after they shall haue whipped him, they shall kill him, and the third day he shall rise againe. And Luke the 24. To those that went to Emaus, he saith, O fooles and slowe of hearte to beleene all things, which the Prophetes haue spoken. Ought not Christ to haue suffered these thinges, and to enter into his glorie? And beginning from Moses and all the Prophetes; he interpreted in all the scripture, those thinges which were concerning him. Acts 4. They gathered themselues truely together against thy holy sonne Iesus whom thou anointedst. Herode also and Pontius Pilate with the nations & people of Israel, to doe whatsoeuer thy hand and Counsel had first determined should be done. Now that he must suffer, when a straunge magistrate executed iudgement (the which thing the very mention of Pontius Pilate sheweth) these Prophecies witnesse: Genes. 49. The Prophesie of the Patriarch Iacob. The scepter shall not depart from Iudah till Schiloh come, is thoroughly fulfilled when the scepter was translated from Iudah, and when Pilate in the name of Cesar executed iudgement. And the Prophesie of Zachary in the 6. cap. that a braunch shall builde a Temple, the glory wherof should become greater, then the glorie of the first Tēple. And then must altogether be fulfilled, as Ezechiel also in the 21. Cap. & the 26. ver. hath plainly prophesied, when the golden crownes should be taken from the heades of the Kings of Iudah. But when Pilate was president, the Jewes acknowledge that they haue no other king but

Caesar: and so they professe that the crowne was taken from the heades of the Kinges of Iudah; therefore now the time was come, that they should destroy the temple of the bodie of Christ, and that that same branch should reedifie it againe, or that he should raise it up the 3. day. The glorie of which temple (namely of the body of Christ raised up from the dead, in which the Deitie dwelleth bodily) doth surpasse at this day, and shal doe everlastingly, the glorie of the first temple, according to the prophesie of Haggai in the second Chap.

Why Christe must be condemned by a iudge before the iudgement seate?

THou must looke vpon God him selfe the Iudge exercising iudgement by the mouth of Pilate. Christe is set before the tribunall seate of GOD here in earth, laden with thine and mine wickednesses ready to receaue the sentence of the iudgement of GOD, and to beare the paine of condemnation. For seeing that we must haue beene set before the tribunall seate of the heauenlie iudge, and there be condemned. it behoued Christe for as much as he translated all our guiltinesse from vs to him selfe, to be set in our person, as a wicked person, before the tribunall seate, and to be condemned by God, exercising iudgement by Pilate, thinking nothing lesse. Now the end of this is, that all our sinnes being condemned at once of God himselfe, exercising a righteous iudge-

iudgement, and being punished in his sonne, with the greatest rigor of righteousness; wee might not be farther called into iudgement for them, before Gods iudgement seate, and much lesse be condemned for them. The scripture teacheth vs that our mindes are to be lifted vp to God himselfe the president or Iudge of this most heauie sentence, that we might haue sure consolation, that wee (if we belecue in Christ) are fully exēpt from the iudgement of GOD. And that thing doeth that horror of Christe declare, when he crieth: Let this cuppe passe from mee, &c. because he knewe that hee must appeare before the iudgement seate of God, & must drinke of that cup of condemnation for vs. Isay 53. God woulde by weakening him bruise him, and treade him vnder. To the Romans 8. For that which was impossible to the lawe, inasmuch as it was weake because of the fleshe, this did God, sending his sonne, in the similitude of sinnefull fleshe, and for sinne, condemned sinne in the fleshe. And againe in the same place. God spared not his owne sonne, but gaue him for vs all. And 2. Cor. 5. Him who knewe no sinne, God and made sinne for vs, that we might bee made the righteousness of God in him. God made Christ sinne, that is to say a sacrifice for sinne: Loe, God made him: And Act. 4 28.

Why Christ by the mouth of the Iudge was condemned as an euil doer, and by the same iudges mouth, was pronounced innocent.

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Both

BOTH these make for a notable confirmati-
on of our faith. For in that he is condem-
ned and accounted amongst the wicked,
our heavenly father doth witnesse vnto vs, that
he doth beare our person, and in the same is
made guiltie of the father, for vs, to the ende
that hee taking that condemnaon vppon
himselſe that laie vppon our heades, hee
might deliuer vs from it. Againe, whileſt
he is declared innocent by the ſame iudges
mouth, by which he was condemned, the father
witneſſeth by the mouth of the iudge that he
ſuffered not for his owne faults, but for ours.
Ioh. 8. verſ 21. 24. For the father would not that
his ſonne ſhould ſuffer in vaine: but either for
his owne, or for others ſinnes, to witte for
ours. But he ſuffered not for his owne which
were none, by the testimony of the iudge him-
ſelf, and by the testimonie of the Prophets: Pſal.
69. he paid that which he toke not: and Eſay 53.
Why therefore doe wee diſtruſt, ſeeing Chriſt
ſuffered not in his owne ſinnes, but in ours?

Crucified.

Testimonies out of the Prophets and Apo- ſtles.

CHRIſt ſaith in the 3. of Iohn out of the 21. of
Numbers, As Moſes liſted vp the ſerpent in
the wilderneſſe, ſo muſt the ſonne of man be liſted
vp, that all that beleue in him, periſh not, but may
haue

have life everlasting. For so God loved the world, that he gave his onely begotten sonne, &c. And Iohn 12. Now is the iudgement of this worlde, and the Prince of this worlde shall be cast forth. And if I shall be lift up from the earth, I will drawe all unto my selfe. Nowe he spake this (saith the Euangelist) signifying what death he shoulde die. And in the 3. of the Act. vers. 18. Gala. 3. wherein that same diuine sentence is cited out of the 21. chap. of Deut. Christ hath redeemed vs from the curss of the lawe, whilest he is made the curss for vs. For it is writzen, Cursed is euerie one that hangeth upon the tree, that the blissing of Abraham in the nations, might appeare in Iesus Christ. Mark. 15. They crucified also with him two theenes, one at his right hande, another at his left. And that scripture was fulfilled which saith, and he was numbred with the wicked. 1. Pet. 3. out of Esay 52. hee that did no sinne, neither was any guile founde in his mouth. And a little after, Who beare our sinnes in his owne bodie upon the tree, &c. 1. Pet. 1. ver. 10. 11.

Why Christ must rather bee crucified then suffer anie other kinde of death.

THe death of the crosse was accursed of God. Gal. 3. Therefore God pronounced the sentence of a curse, by Pilates mouth against Christ. The ende is, that he might take away our curss and the blessing promised to Abraham might come vnto vs. When God said in the

the law, Cursed is he that hangeth vppon tree, he knewe, that his sonne shoulde be hanged vpon the tree, Therefore Christ suffered not this kinde of punishment at aduenture, or by the onely will of the Iewes, but by the singular prouidence and counsaile of God, Actes 2. For seeing that an execrable and cursed kinde of death was due to our wickednesses, & horrible offences, and this same death of the crosse was accursed, not onely by mens iudgement, but by Gods owne sentence: Deut. 21. It must needes be that Christ our pledge, must vndergoe this kinde of death, that by satisfieng, hee might free vs from the curse. So Paul admonisheth vs, that Christe had taken away our curse, that he might communicate his blessing vnto vs, whilest he was hanged vppon the tree. Gala. 3. Wherefore we more cleerely vnderstande by the crosse, as the signe of curse, that the burden of the crosse, wherewith wee were oppressed, was laide vppon him, which we could not vnderstande by any other kinde of death.

That Christ was truely and in deede made a curse for vs, neither yet for all that, is there any contumely or reproch offered vnto him by vs, for so saying.

CHrist was truely and not feignedlie made a curse for vs, as the holy ghost speaketh. Gala. 3. And that verie thing the Apostle proueth by that voice of God: Cursed is eue-
ry

ry one that hangeth on tree. And verilie, God did not onely know, what manner of death his sonne shoulde die, when he spake that, but also the death of the crosse, which he pronounceth there accursed, was determined and decreed euen then, to the son. For in ^y consisteth all our hope, in that appeareth the infinite loue of God, that our God hath powred forth, truly and not feignedly, all his wrath vpon Christ his sonne, that he hath cursed, truely and in deede without any figure, that he might truely receaue vs into fauour, so that indeed, vnlesse Christ had also beene God, he had remained in that curse for euer, whereby it passed from vs. For otherwise, if the wrath of God had ben faigned: then also had the obedience of the sonne beene faigned, and also the hope of glorie which wee looke for, in vaine. Neither is it to be feared, that by this meanes any reproch is offered to the sonne of God: For here Christ is to be considered in these qualities which hee hath not in himselfe, but by imputation in respect of the office of a mediator, which condition he willingly tooke vpon him, that wee againe being iustified by faith, might bee his brethren, and heires together with him of the same kingdome. For wee beleene, that hee did truely beare the curse of an other, laide vpon him, by doing whereof hee both yelded high obedience to God his father; and also by ouercomming that curse which hee tooke vpon him, manifested his diuine power.

Deade.

Testimonies out of the Prophetes
and Apostles.

IT came to passe neither by chaunce nor at aduerture that Christ died, but so it was foretolde of God: Genesis 3. The seede of the woman shall bruiſe the ſerpentes heade, and thou shalt bite his heele. To this agreeth the place of the Hebrewes chapter 2. For as much then as children are partakers of fleshe and blood, he also himselfe likewise tooke parte with them, that hee might destroye through death, him that had the power of death, that is the diuel. The sacrifices of the olde Testament for sinne, were shadowes, of the sacrifice to come, of which thing it is so written in the 10. to the Hebrewes, and also the prophesie out of the 40. Psalme is expounded. The lawe obtaining a shadowe of good thinges to come, and not the verie image of thinges, can neuer with these sacrifices which they offer yeare by yeare continually, sanctifie the commers unto it. And a little after: Wherefore entring into worlde hee saith, (Psalme 41.) sacrifice and offering thou wouldest not: but a bodie hast thou ordeined mee. Burnt offerings and sacrifice for sinne thou hast not allowed. Then saide I, Loe I am present (In the beginninge of the booke it is writen of mee) that I shoulde doe thy will, O G O D (which hee so expoundeth there of the voluntarie death of Christe) through the which will wee are sanctified by the offering up of the
bo-

bodie of Iesus Christ once made for all.

The sacrifice of Abel, was acceptable to God, and in the sacrifice of Noah it is said that God smelled a sweete smelling savour. Genesis 9. And whie? because they were figures of the sacrifice of the Messiah. To which place of the 9. of Gene. Paul had regarde in the 5. to the Epbesians, when he saith, Christe gaue himselfe for vs an oblation and offering to God, of a sweete smelling savour: The Paschall lambe containned a manifest and as it were a visible prophesie of the death of Christ, as Iohn the Euangelist teacheth in the 19. Chapter, that that prophesie was fulfilled by the wonderfull providence of God, There shall not a bone of his be broken. Which albeit it was spoken of the boanes of the Paschall lambe, Exodus 12. yet notwithstanding he saith that it was truely fulfilled in the death of Christ, saying, that when hee was deade, his legges were not broken, as were the theenes. Where also Iohn teacheth that an other prophesie which is written in the 12. of Zacharie was fulfilled, They shall see whome they haue pearced, when one of the souldiers, had pearced Christes side, and by and by there issued out water and bloode. Of the Passeouer also, thou hast in the 1. Cor. 5. Our passeouer is sacrificed for vs, euen Christ. Also that same daile sacrifice, did set before our eyes, the sacrifice of Christ to come. Euerie daye morning and Euening a lambe was offered up. Hitherto belong those same places. Iohn 1. verse. 36 and the 1. Pet. vers. 19. Isay 53. He was cut off from the land of the liuing, For the transgression of my people, hee was wounded. To this agreeth that of the 9. of Daniel, The Messias shall be cut off, and this must be fulfilled before Ierusalem be destroyed.

destroyed. Againe, I say 5.3. When hee shall haue laide downe his soule for a sacrifice for sinne, hee shall see a seede that shall prolong his dayes. And by the knowledge of himselfe my righteous seruant shall iustifie many, and hee himselfe shall beare their iniquities. Zacharie 9. Thou also shalt bee saued by the blood of thy couenaunts. I haue sent out thy bond ones, out of the cesterne wherein there is no water.

Christ the heade of all the Prophetes foresheweth his death in the 12. of Iohn: Verilie, verilie I say vnto you, except a grain of corne falling into the earth be deade, it remaineth alone: but if it be deade it bringeth much fruite. And in the 10. chapter 15. 16. 17. 18. verses. And Matthe 20. 28. See also a wonderfull prophesie by the mouth of Caiphas. Io. 11. vers. 49. 50. 51. 52. 1. Cor. 15. I haue deliuered vnto you first of all that which I receaued: to wit, that Christe dyed for our sinnes according to the scriptures. Dauid in the 114. Psalme prophesieth of the stone refused by the builders, & Christ teacheth that that prophesie had an accomplishment in his death, Matthe. 21. in that parable of the sonne, the heir of the vineyarde, slaine of those same husbandmen of the vineyarde. verses 38. 39. For so he saith, haue yee not reade in the scriptures, The stone which the builders reiected, the same is made the chiefe corner stone? This is done of the Lorde, and it is wonderfull in our eyes, &c. And when the chiefe of the Priestes and Pharisees had hearde his parables, they kneewe those thinges to bee spoken concerning them. Herevnto belongeth that same excellent power which shewed it selfe in the 4. of the Actes, of that reiected stone (by death.) When they had placed them meaning the Apostles in the mid-

in the midst of them: By what power, or in whose name doe you this? Then Peter full of the holy Ghost saith vnto them: O ye chiefe of the people, and elders of Israel, forasmuch as the question is this day, of the benefite bestowed vpon the sicke man, to wit howe this man is saued; be it knowne vnto you all, and to all the people: that through the name of Iesus Christ of Nazareth, whome you haue crucified, whome G O D hath raised up from death, by this I say, doeth this man stande whole and sounde in your sight. This is that stone that was esteemed as nothing of you builders, which is made the chiefe corner stone. Neither is there saluation in anie other. And a litle after, They seeing him stande with those that were healed, they coulde say nothing against it.

Why Christ died.

TH E ende of Christes death, was to satisfie the righteousnes and wrath of God for our sinnes, and so by dying to destroye and abolish sinne, in which all the power of sathan consisted. For in as much as sinne by the iust iudgement of God raged vpon mankinde, his wrath was appeased, and satisfied for sinne, and all power taken frō it, that it might not raigne in the beleeuers. 1. Ioh. 3. To this ende was the sonne of God manifested, that hee might dissolue the workes of the Diuel: both which the Apostle plainly ioyneth together 2. Cor. 5. 15. and Rom. 5. 18. 21. and Rom. 6. 7. 8. 2 Tim. 1. 10.

Of the fruites, whereof we are made partakers by the death of Christ.

THE first fruite is, that the obedience of Christ is our righteousness before God. For in the death of Christ faith specially looketh vpon that same voluntarie, and speciall obedience of the sonne, whereby he was made obediente to the father, euen to the death, and to the death of the crosse: Philip. 2.8. Hebr. 5. 8. And therefore euen as by the disobedience of one man, manie were made sinners, so by the obedience of one righteous, many are made righteous. Rom. 5. And because by his death he iustifieth vs from our sinnes, through which the diuell gotte the power of death, the scripture saith that the sonne of God through death abolished him, that had the power of death, that is the diuel, & set free, as manie as through the feare of death through all their life were subiect to bondage. Heb. 2. Therefore in this article, there is contayned this promise, which I take by faith, that Christ died for my sinnes, the iust for the vniust, that I clothed through faith with this obedience, might be esteemed righteous before God. And surely when Isay in the 53. chap. had largely set forth that same willing obedience of the death of Christ, as a lambe not opening his mouth, after wardes he expressely setteth foorth in the same being laid hold on by faith, our iustification in these wordes: My righteous seruauant by his knowledge shall iustifie manie, because he shall
beare

beare their sinnes. Certainly it must needes be, that the voluntarie passion and death of the son of God be an excellent thing, seeing that there are not so many & so euident prophesies of any thing, as of that, so that there was no day passed, but the same in a figure, as in a visible prophesie, to wit, in that continuall sacrifice morning and euening, was set before the eyes; and seeing without the shedding of bloode there coulde be no remission, it must of necessitie be a most precious thing; and seeing S. Peter saith, that the Prophets haue enquired and searched, when or what time, that same forewitnes, which was y^e same spirit of Christ in them, should declare the sufferinges that should come vnto Christ, and the glorie that shoulde followe. 1. Pet. 1. 11. 19. 20. Nowe the worthines of this obedience euen to the death, hangeth vppon the worthines of the person, for that so great a person, to wit, as the sonne of God, who was in the forme of God, was made so far forth obedient in his humaine nature, that hee refused not to vndergoe that same cursed death vpon the crosse. By these it is plaine that this is the first fruit of the death of Christ, that hee might be our righteousness before God, and vnlesse that thing be vndoubtedly determined of vs, wee doe not worthily enough esteeme the precious death of the sonne of God.

*Of the second fruite of the death of
Christ.*

THe seconde fruite is the mortifying, or killing of sinne. For he hath not only through his death satisfied the iudgement of God for sinne, but also hath broken the power of the infection of it, which by the iust iudgement of God it had ouer vs. This I open thus: in that Christ died, he died once, and that for sin. And that he died for sinne, I vnderstand thus, that he not onely satisfied for it, by his death: but also so brake the power of sinne, which was altogether & wholly comprehēded in y iust iudgemēt of God, by making a perfect satisfaction, that nowe it cannot any longer, as before, creepe & rage in the bodie of Christ, which is y church, but must by little and little decay. Heb. 9. 14. 2. Tim. 1. ver. 10. For euen as when the heart of a man hath receaued a deadly wound, he is as one for dead, because he cannot escape death: euen so sinne hath receaued a deadly wound in Christ, so as we are saide to be dead in Christ. Rom 6. And so the Lord speaketh in Hosee the Prophet cap. 13. I will redeeme them from the power of hell, o death, I will be thy death, saith he, euen I Iehouah will be thy death, O death; Therefore Christ who is God, or Iehouah manifest in y flesh, by hearing & ouercōming death, was the death of death & sin, y is to say, by satisfying for sinne, that it shoulde not be laide to our charge, and by breaking the force of sinne, (which is the sting of death) that is the power of infection, which the iust wrath of God had gotten ouer vs, to wit the wrath of God being

ing appeased. 1. Corinthians 15. Therefore Iohn saith, The sonne of God was manifested to this end, to dissolue the workes of the diuel. Therefore the sonne of God, which is the true Iehouah, Iere 23. dyed, not onely that he might satisfie for sinne: but also that by satisfying, he might destroy sinne as the worke of the diuel. For in satisfying hee both tooke away the curse, and also that might & strength of growing further from sinne, all which was conteyned in y^e iust iudgement of God, to which he fully satisfied: and this fauour he also obtayned for vs, that hee by his spirite might kill sinne in vs, who grewe vp together by one spirite into one bodie together with him, 1. Corinthians 12.

*And was buried.**Testimonies out of the Prophetes and Apostles.*

ISay 53. And he gaue his buriall, with the wicked, and with the rich in his death: albeit he had committed no iniquity, neither was there deceit in his mouth. This prophesie was fulfilled, Ioh. 19. verses 38. 39. 40. where the Lord is buried by Ioseph of Arimathea. The figure of Ionas is applyed also to this by the Lord himselfe. Mat. 12. vers 39. 40. And in the 13. of Marke, when Iesus was at Bethania, in the house of Symon the leper, when he was set downe a woman came hauinge an alabaster boxe of Spikenard very costly, and breakinge the boxe, shee powred it on his heade.

*Lij.**None*

Nowe many disdained and were offended amongst themselves saying, to what end is this wast of the ointment? For this might haue beene solde for more, then three hundred pence, and giuen to the poore; and they raged against her: But Iesus saide, let her alone: why trouble you her, shee hath wrought a good worke on mee. For the poore you shall haue alwaies with you, & when you will you may do them good, but mee you shall not haue. Shee hath done that shee could. For shee came afore hand to anoint my body to the burying. These thinges hath Marke. Where we see that the holy ghost by a secret instinct through that woman, hath in that same visible ointment, set before the eyes of all, as it were a visible prophesie of the death and buriall of Christ.

*To what ende the buriall of Christe
tendeth: and which are the fruites
of it.*

Buriall is a part of the humiliation of Christ. For it is the proceeding of his death. The first fruit therefore of this article is the confirmation of our faith, that wee doubt not, Christ being deade in deede and buried for vs, that he was so farre forth humbled, that neither death nor buriall can hurte vs, forasmuch as the wrath of the father is truely and indeede pacified. For euen like as Ionah, who was a figure of Christ, being once cast in-

to the sea, the storme ceased, and a great calme followed: euen so Christe foretolde that hee shoulde be cut of frō the number of those that liued, and should be placed in the heart of the earth, that he might reconcile the father vnto vs, being angrie for our sinnes. Which thing forasmuch as Christ the mediatour of the couenaut, hath in deede fulfilled, as is contayned in this article, wee doe worthilie beleue it. And this in deede is the firste fruite of Christ his buriall. The seconde: This article also maketh to repentaunce and amendement of life. For like as Christ deade by sinne, resteth in the graue: so wee by the vertue of that communion, which wee haue with Christ deade and buried, wee ought altogether to esteeme our olde man by the power of faith, and by the testimonie of Baptisme, to be buried together with Christ, that true rest being restored to our consciences, wee maye rest from our workes, that is from our sinnes, and so beginne heere that euerlasting Sabbath vntill by the vertue of Christe, it bee fully accomplished in vs. So Paule when hee sayde in the 6. to the Romanes, that wee are baptised into the death of Christ, hee by and by addeth, that wee are also buried with Christ by baptisme into death: to witte, that hee might expresse, that by the vertue of that communion wee haue with Christe, it is brought to passe, in a continuall course and proceeding that wee mortifie our olde man.

L.iii.

And

And besides these principall endes and frutes whereof we haue spoken, this is also to be added, that buriall is an euident signe, that Christ was deade in deede. Vpon his death depended satisfaction for sinnes, and therefore it beho-ued that to be most certaine, and no place to be left of doubting. Nowe all doubtinge of his death is taken away, when he was buried as other dead men are, and that according to the scriptures. Isay. 53. vers. 9. Notwithstanding the principall and proper endes, are those wee haue before mentioned.

He descended into hel.

Testimonies out of the Prophets and Apostles.

Saint Peter citeth the 16 Psalme in the second of the Acts, of Christ his descending into hell, saying: This man being deliuered by the determinate counsell and foreknowledge of God, after you had taken with wicked hands, you haue crucified and slaine, whom God hath raised up, loosing the sorrowes of death, because it was impossible that he should be holden of it. For Dauid saith concerning him, I beheld the Lord alwaies before mee: For he is at my right hande that I should not be shaken. Therefore did my hearte receiue comfort, and my tongue reioysed, and so my flesh doth rest in hope. Because thou shalt not leaue my soule in hell, nor suffer thine holy one to see corruption. Thou hast made the waies of life knowne unto mee, and thou shalt replenish me with gladnesse in thy sight.

Of the false understanding of this article,
where also is entreated of Lymbus, and of
the first beginning of the error thereof.

THat it followeth in the Creede that Christe
descended into hell,shal we say that it hath
hath this sense: that Christ descended into
Lymbus, in which place there is neither ioie nor
sorrowe, that he might deliuer the fathers from
thence; or els that he descended into the place
of the damned? No, not so. For first it is eui-
dent, that the fathers also before the death of
Christ had ioie and comfort, as it appeareth
Luk. 16. in Abraham and Lazarus. Besides that
the word Hell is not taken for Lymbus in any
place of the scripture. Nowe the beginning of
the error concerning Lymbus, is that many
thought and yet doe thinke, that sinnes were
not forgiuen before that Christ suffered. And
the passion of Christ had his effect and power
from euerlasting. For Christ yesterday and to
day, for euer and the same world without end.
Hebr. 13. 8. And Paule to the Romanes 4. defi-
neth iustification by Dauid: Blessed are they
whose iniquities are forgiuen. Therefore in the
time of Dauid, before Christ had suffered, sinnes
were forgiuen by confidence and trust in that
sacrifice of Christ to come. And in the same
Chapter he saith, that we obtaine happines and
remission of sinnes by no other meanes, then
whereby Abraham obtained it who is the fa-
ther of all beleeuers. So Math. 8. Many shall

come from the East and from the West, and shal sit with Abraham, Isaac, and Iacob, in the kingdome of Heauen. Seeing therefore that this same errour preuaileth against the Scripture, that the Fathers had not remission of sinnes before Christ suffred, from thence sprang this other errour concerning Lymbus. For it was too harde to thrust the fathers downe into hel: because as they cōfesse, there is no redēption out of hel: & to place them in euerlasting felicitie, they durst not: because Christ hauing not yet suffered, they thought their sinnes were not yet forgiuen. They found out therfore a middle place, in which there was neither felicitie nor sorrowe, which in the schooles they called Lymbus, as if they should say the porch of hell. And so the diuell endeuoured to darken the greatnes of the efficacie of Christes sacrifice, whiles he denied that the Fathers had remission of sinnes in the olde Testament by faith in the sacrifice to come: and therefore he deuised vnto them Lymbus: euen like as hee faigned Purgatorie for those faithfull ones, who were dead after the suffering of Christ. That to the same ende also the power of cleansing from sinnes might be withdrawen from the passion of Christe, against the manifest worde of God. 1. Iohn. 1. 7.

2. Neither is it to be suffered in any case, that we say that Christe descended into hell, that is to the place of the damned, that there he should ouercome death, and the diuel for vs, or that he should suffer any newe tormentes, for
that

that he both ouercame Sathan, by his death, and after death suffered no more sorrowes by which he should deliuer vs from the power of Sathan, the Epistle to the Hebrues doth witnes chapter 2. That he might by death abolish him which had the power of death y^e is the diuel, & might set as many free as by the feare of death throgh al their life were subiect vnto bondage, Also to the Coloss. 2. 14. 15. And Luke the Euangelist witnesseth that he deliuered vp his spirite to the keeping of his father. Neither can it fitly be taken of the shewing forth of the victorie of Christ in hell, for that belongeth to that exaltation which at length he began in his resurrection: nowe the descending of Christe into hell pertaineth to his humiliation, as Peter expressely in the second of the Actes teacheth by Dauid. These thinges many of the auncient fathers more diligently waying, thought that hell was to be taken here simply for the graue. But if it had beene no other thing, it had not beene needefull that the same should be repeated in the articles more darkely, that before nowe was spoken more clearly.

Of the true meaning of this article, He descended into hell.

THere is no doubt but that the descending of Christ into hell, is the lowest and extreamest degree of Christs humiliation, wherby he hath humbled himselfe for vs, and as it were
put

put off his glorie, making himselfe of no reputation. Actes 2. Now we must see what manner of humiliation that is, by the thinges that are signified by his descension into hel. The significations are these; hel signifieth the graue, secondly by translation, the place of the damned, thirdly extreame sorrowes. Psalme. 18. 1. Sam. 2. fourthly it is taken for the condition, which is in buriall and which followeth the same; or els for that same full state of extreame ignomie, to wit, whiles they that are buried, lie oppressed and as it were swallowed vp of death, I. saias 14. 11. 15. 16. 17. Of the first signification we haue saide, why the descension into hell must not be taken simplie for burial in this place.

The other signification also to wit, the descension to the place of the damned, we haue shewed not to agree to this article. There remaineth two significations, to wit, the sorrowes of mind and that same state or condition, which followeth those sorrowes and burying it selfe. In the first signification Christe in his whole passion, not onely in his bodie, but in his soule especiallie felt those same horrible anguishes which Peter calleth the sorrowes of death, Actes 2. In the verie entrance of this most feareful bottomles pit the voice of Christ dorth witnes this very thing, Matth. 26. *My soule is heauie vnto death:* in the proceeding into the same bottomlesse gulfe, the droppes of bloud doe also witnesse a greater anguish of the minde, which fell from his face vpon the earth, Luke 22. And from the verie bottome of this gulfe proceeded y voice
of

of Christ witnessing his extreame torments : *O God my God, why hast thou forsaken me?* Matth. 27. In verie deepe because we haue not onely sinned in bodie but principallie also in soule and deserued the wrath of God : it behoued our pledge Christ, before that righteous tribunall seate of God to feele the wrath of God not only in bodie, but also in soule, and to appeale it, that he might be the redeemer not onely of the bodie, but also of the soule. 1. Cor. 6. 20. Of which matter there is a notable place to the Hebrewes Cap. 5. vers. 7. Who (that is to say Christ) in the dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him that was able to saue him from death, and was also heard in that which he feared, and though he were the sonne, yet learned he obedience by the thinges which he suffered, and being consecrated was made the author of eternal saluation vnto all them that obey : where also this is to be obserued, that the willing obedience of Christ is seene in that same descending of Christ. And therefore Saint Peter also 1. Epistle cap. 2 calleth Christ the Pastor of soules. Nowe although that Christ in his passion did onely feele these sorrowes of hel for a time, yet notwithstanding this same humiliation of the sonne of God, into those same extreame sorrowes of hell enduring onely for a time, is equal with those euerlasting paines, which in sinning against the eternal God, we haue deserued : seeing that same person God is euerlasting who hath so humbled it selfe in his humane nature,

nature, that it felt the sorrowes of hell. Which also is the cause why those same sorrowes in Christe, could but last onely for a time, vnder which the vngodlie lie ouerwhelmed for euer. Neither is there any cause why any man should thinke, that these things which are attributed vnto him of the Euangelistes, to wit, heauinesse, feare, and to conclude, sorrowe, all which doe spring of infirmitie, to be vnmeete for the person of Christe. First for because Christe not for his owne, but for our cause tooke these things vpon him of his owne accorde, and therefore they withdraw nothing from his power and strength. Moreover this infirmitie of Christe was pure and free from all sinne, aswell because he continued in true obedience, so that he suffered such great tormentes without any blasphemie against God, as also because he left not off, to haue hope in God, admit he were vexed aboue measure, when he ceased not to call him his God, of whom he cryeth out that he was forsaken. Hebrues. 5. verses 7. 8. 9. This signification which is the thirde in order, to wit, of the sorrowes of the minde springing from the curse, doth conteine a profitable and necessarie doctrine agreeable with the holie Scripture, and this signification were sufficient for the expounding of this article, sauing that two pointes doe let, both that in the death of Christ which was accursed those same sorrowes springing from the feeling of the curse are comprehended, and that same article of burying is adioyned. The
later

later signification therefore of hell, is that same condition which is in buriall and which followeth the same, that is to say, whiles they which are buried, lie oppressed and as it were swallowed vp of death. And therefore David saith, *Who shal cōfesse thee in the graue?* Psa. 49. 15. 16. Esai 14. 11. 15. 16. 17. Christ also would humble himselfe euen vnto this same verie state, that he might lie vntil the thirde day as Ionah in the bellie of the whale, swallowed, and as it were overcome of death. For so the Scripture speaketh of Ionah, the figure of Christe praying out of the bellie of the fishe. Chapter 2. verse 2. In my affliction I haue called vpon the Lord, and he hath heard me, from the bellie of hell haue I called vpon thee, and thou hast hearde my voice. And in the fourth verse, But I haue saide I am cast away from thy sight, yet I will looke towards the temple of thy holinesse.

And verse 6. the barres of the earth haue shutte me in for euer. Saint Peter ioyneth both significations together in one & the same verse Actes 2. saying, Whom God raised vp loosning the sorrowes of death, because it was impossible that he should be holden of it. For first in those wordes, those same sorrowes of death without all controuersie, are those same extreame tormentes not onely of the bodie but principally of the minde, wherwith God would bruse him, Esai. 53. and in which he being let and placed he crieth out, *My God, my God, why hast thou forsaken me?* Moreouer Peter addeth that then those same sorrowes of death were loosed, when God

ray-

raised him vp from the dead, because that it was impossible that he should be holden of it: in which wordes he manifestly ioyneth that state which followed the sorrowes of death, and the burial with the sorrowes themselues. And why so? For although the bodie lying in the graue were voide of, all sorrowe and of all sense and feeling (when Christ was truely, and in deede dead) notwithstanding seeing that death it selfe, which was continued in the graue, seemed to be nothing else, but as it were the victorie & ful triumph ouer those same sorrowes and torments, Christ is then worthily saide to haue overcome those same deadly and desperate sorrowes, (which are truely the sorrowes of hell) when being dead he ouercame death, that he with his might liue euerlastingly with God.

Seeing therefore that it is certaine, that Peter entreateth there of the extreamest degree of the humiliation of Christ, it followeth that by his descending into hell, there is noted not onely the sorrowes of death, but also that extreame shame, as the victorie of sorrowes, whiles being holden in the graue euen vntill the thirde day, he lay as it were oppressed of death. Esaie 53. ver. 8. And in verie deed although Christ were greatly humbled vpon the crosse, and was accounted of the enemies as one forlorne of God, and also cried out that he was forsaken of God: yet notwithstanding their minde was not contented, neither had their rage and madnes together with Sathans ben satisfied, vnlesse hee had lien wholly shut vp and oppressed in the graue, and

and so had bene holden of death. They shewe that same discontentednes, Let him come down from the crosse, and we will beleue in him: and albeit they doe so triumph ouer him, whiles Christ truely felt those sorrowes of hell, (as also he witnesseth the same by his voice) yet notwithstanding it was but halfe the triumph of Satan, or as it were euen begon. For euen they by whome Sathan had triumphed ouer Christe as forsaken of God and nowe oppressed, they were doubtful & careful to continue the same victorie, and therefore desire that the sepulchre may be kept, and they also set their seale vpon it. Matth. 27, verse 62. 63. And why doe they this thing? euen because they sawe that it should be an imperfect or rather no victorie, vnlesse also after burial the possession of victorie might be continued, that is the cutting off of Messias as one altogether forsaken of God. Daniel in the 9. Chapter seemeth to haue expressed this great humiliation of the sonne of God: *The Messias shalbe cut off, and there shal be none, to wit, that shal helpe him, he shalbe utterly forsaken.* yea whiles he doth not onely foreshewe that, but also foresheweth an other, that it shal come to passe that he wil establisth his couenant: and in the seventeenth Chapter, that he may establisth an euerlasting kingdome, hee plainly prophecieth, that hee shall after that extreame abasing of him selfe rise againe a victorious Conquerour.

3. Moreouer besides these, Paule sheweth 1. Cor. 15. out of Osee the Prophet, that then

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at length Christes victorie shalbe perfect, and the deliuerance from hell in his members, when he shall also deliuer their bodies, out of that vile estate in which they lie buried (for they are sown in dishonour, verse 42.) & shall ioyn them vnto their soules: *When this bodie subiect to corruption shal put on (saith hee) an incorrupt nature, and this mortal shal put on immortallitie, then shalbe fulfilled that which is written, Death is swallowed up in victorie. O death, where is thy victorie! O hell, where is thy sting!* Therefore as long as the graue holdeth them in prison, (but it holdeth them euen till the resurrection) so long it hath some victorie: and that shal be fullie taken from it in the resurrection of our bodies. So also as long as death and the graue helde Christ dead, and as it were vanquished, so long continued their power ouer him: nowe the same is fullie taken from him when he arose from the dead. Lastly the very order it selfe of the articles themselves shewe that by the descending of Christ into hell, there is noted that same extreame ignominie which followed his buriall, the which thing also is manifest by the antithesis or contrarie comparison of Christe his exaltation. For to these same three degrees: *He is dead, buried, and descended into hel*, there are set these three, *he is arisen, ascended into heauen, and sitteth at the right hand*: against death, is set resurrection into life: against the graue the house of death, is set heauen it selfe: against the descending into hell,

as the extreamest degree of humiliation in dishonour, is set the sitting at the right hand of GOD the Father Almighty, which is the highest degree of exaltation in glorie.

Of the fruite of Christe his descention into hell.

THE summe therefore of either signification of Christe his descending into hell, (of whiche the latter agreeth more properly to the order of the articles of the faith) is, that Christ must thoroughly be humbled or rather forsaken of God, to the end that wee might not be forsaken of GOD. First his diuine nature not shewing forth his power that he might feelee the sorrowes of death not onely in the bodie, but also in the soule: moreouer the same worde, or rather diuine nature keeping it selfe in secrete, and for a time not quickening that lumpe of flesh that it had taken: but permitting the bodie pulled from the soule for the space of three dayes, to be in the hand or power of the graue, that by all meanes, Christ might bee thoroughly humbled and made of no reputation for vs, to the end we might be assured that not onely our soules are deliuered from the sorrowes of death; but that also all ignominie, and dishonour, is chased from our bodies by this Christe, and his merite, and by the efficacie and vertue of him at the length fully

to be takē away, albeit they be holdē for a time shut vp in the graue as it were conquered of death. To be short, faithful mindes doe conceaue so much the greater confidence and trust of the loue of God, and of that same ful cleansing which is made by the sonne, as they see Christ to be made more humble and abiect, & that without sinne, and so much the dearer they see that their saluation did cost him.

The third day he rose from the dead.

Testimonies out of the Prophetes and Apostles concerning the resurrection of Christ.

Psal. 16, 20. **T**HOU wilt not suffer thy holy one to see corruption. *Actes 2.* Men and brethren (saith Peter) I may boldly speake vnto you of the patriarche Dauid, that he is both dead and buried, and his sepulchre remaineth with you till this day. Therefore seeing he was a Prophet, and God had sworne with an oath vnto him, that of the fruite of his loines he would raise vp Christ concerning the flesh, whom he would place vpon his throne, he knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither should his flesh see corruption: This Iesus hath God raised up, whereof we are all witnesses. The figure of Ionah (Cap. 2) is manifest and expounded of Christ himselfe. *Math. 12. 40.* *Esay 53. 8.* He was taken out from prison and iudgement, and who shall reckon his age and generation? And in the 10. verse, when he shall make his soule an offeringe for sinne, he shall see the seede that shall prolong his daies, and

and the will of Iehouah shall prosper in his handes. There is also cited of Paul, Acts 13. the 55. Chapter of Esay, and the 2. Psal. and the 16. to the ende hee may shewe that Christ must rise againe, that he might declare himselfe to be the very sonne of God (Rom. I.) and that that same couenant of God made with David might be firme and euerlasting. Nowe Pauls sermon is on this sorte, Men and breithren, you sonnes of the stocke of Abraham, and those amongst you that feare God, to you is this worde of saluation sent. For the inhabitantes of Ierusalem and their rulers, because they knewe him not, nor yet the wordes of the prophetes which are read euery Sabbosh day, they haue fulfilled them in condemning him, and though they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all thinges which were written of him, they put him beeing taken downe from the tree into a sepulchre, but God raised him from the dead, and he was seene many daies of them, which came vp with him from Galile to Hierusalem which are his witneses vnto the people. And we preach vnto you that touching the promise made vnto the fathers, God hath fulfilled it vnto vs their children, in that he raised vp Iesus, euen as it is written in the second Psalme, Thou art my sonne, this day haue I begotten thee. Nowe in asmuch as he hath raised him vp from the dead, and he shall no more returne into corruption, he hath saide, I will giue you those same firme and good thinges of David. Wherefore he saith also in another place, Thou wilt not suffer thine holy one to see corruption. Howbeit David after he had serued his time by the counsaile of God, he slept & was laide with his fathers, & sawe corruption: but he whom God raised

sed up sawe no corruption. Be it knowne vnto you therefore men and brethren, that through this man is preached vnto you the forgiuenes of sinnes; and from all things from which you could not be iustified by the lawe of Moses, by him euery one that beleueeth is iustified: Beware therefore least that come vpon you which is spoken of in the Prophet Daniel, and other Prophetes foreshewe both: that both the Messias is to be cut of, and yet notwithstanding that he shall raigne for euer, Therefore he must be quickened againe. For abiding in death, he raigneth not. Daniel 7. and 9.

John 2. Destroy this Temple, and I will raise it up againe in three daies, where also is prophesied concerning the fulfilling of that prophesie in the 2. of Aggei. Iohn addeth when he was arisen from the deade, his disciples remembred that he had saide this vnto them, and they beleueed the scripture and the word which Iesus had spoken vnto them. 1. Cor. 15. doth witnesse at large the resurreccion of Christ and the fruite of it. And the Euangelistes they beare witnesse concerning the resurrection, they set it out and confirme it by the testimonies of Angels. Math. 28. Mark 16. Iohn 20. 21. Luk 24.

The meaning of this article, The third day he rose againe from the dead.

I Beleue that it was impossible that that same holie Iesus, the Christ and annointed of God, should be holden of death, which entred into the worlde for sinne onely: Actes 2. aswel because he was pure in himselfe from all blot of sinne

sinne, as also because he abolished our sinnes which were laide vpon him : and also because the humanitie beeing personally vnited to the diuine nature or to that same substantial quickening worde, and that therefore the bondes of death beeing loosed that he arose againe the thirde day by his diuine power and appeared againe to his disciples in life, deuoid of al passion and mortalitie, and so declared himselfe in verie deede, the conquerour of our sinne and of death, Matth. 28. Marke. 16.

Of the vse or fruite of the resurrection of Christ.

THe vse or fruite whereof we be partakers of the resurrection of Christ is fourefold. The first is that the resurrection of Christe is a publike testimonie, that by the Messias, as Daniel speaketh, there is brought a perfect and everlasting righteousness vpon all and ouer all that doe belecue. For seeing that he is deade not in his owne but in our sinnes that were laide vpon him, and that out of them he is arisen againe to a life that shall neuer die, hence there shineth to the mindes of all beleeuers a wonderfull light, that not so much as one of all their sinnes remained vnwashed or vnsatisfied. For if so be that there had remained but one of all their sinnes, which (none excepted Christe tooke vpon him) either not thoroughly punished, or imperfectly punished:

then could not Christ our pledge and truce-maker rise againe: for asmuch as where there is but one sinne, there of necessitie must death be: for so hath the vnchangeable trueth, and righteousnes of God decreed, Rom. 6. *The wages of sinne is death.* Neither yet doth the resurrection of Christ so make to our iustification, as it is onely a publike testimonie thereof: but also in a more highe consideration, and that sound & perfect, euerie manner of waie, to wit that that same raising vp of the Sonne, is (as I may say) an actual remission from the sinnes of all them which beleue. For euen as the Father by deliuering Christ to death, hath in deede condemned our sinnes in Christ, Rom. 8. verse 3. so also by raising him from death, he hath in the same deed absolued Christ from our sinnes and vs in Christ. There is a most sure demonstration of this doctrine in the 1. Cor. 15. If Christ (saith he) be not risen againe, in vaine is our faith, & ye are yet in your sinnes, that is to say, ye are yet guiltie before God. Therefore because Christ is arisen, we are not any longer in our sinnes, that is, we are in very deede absolued from them, in this very thing, that the father hath raised him from the dead, that they might not be laide to our charge. 2. Cor. 5. 19. So also is that same place to be taken. Ro. 4. For it was written, not for Abraham alone, for that this was imputed vnto him, but also for vs, to whome it shoulde come to passe that it should be imputed, that is to say, to them which beleue

in him who hath raised vp our Lorde Iesus from the dead, who was deliuered for our sinnes, & raised vp againe for our iustification. What hath the father done by deliuering Christ to death? He hath deliuered him for our sinnes, he hath punished our sinnes in him. And what hath he done by raising him vp? He hath iustified all in him: for when he had deliuered him, that is the beleeuers, so'that their sins shal be no more laide to their charge, but righteousness shall be imputed vnto them. For these wordes *raised vp for our iustification*, are to be vnderstoode of imputation, as by this it is easie to bee seene, because that in the last verse sauing one he hath saide that righteousness is imputed of him *who hath raised him vp*, and in this laste verse he nameth it our iustification in him who is raised vppe. Loe that which before he had called imputation of righteousness, this hee nameth now our iustification. What, for that the same Apostle in the 1. Timoth. 3. saith, And without controuersie great is the myserie of godlinesse, God manifested in the flesh iustified in spirite, scene of Angels, preached vnto the Gentiles, beleued on in the world, & receyued vp into glorie: doth he not manifestly shewe that that same true God who was manifested in the fleshe wherein also he suffered: by the spirite which he opposeth against the fleshe, that is by the power of his owne diuinitie whereby he raised vp the fleshe from the deade, was iustified, and that not from his owne sinnes, but from ours which he had taken vpon him? Af-

ter which raising vp and iustification of him
their folowed y^e testimonie of Angels, y^e publike
preaching of the remission of sins through him
vnto the gentiles, the beleefe which was giuen
vnto him, and to be short the receiuing of him
vp into glorie: all which testimonies verely
coulede not haue followed, vnlesse he had bene
iustified from our sinnes, by rising againe tho-
rowe the power of his diuinitie. For neither
coulede the Angels giue witnes of him as of the
Sauiour if he had remained oppressed in our
condemnation: neither remission of sinnes haue
ben preched in his name, if frō thē in our name
he had not bene fully iustified: neither faith
haue bene giuen to him, if oppressed of sinne &
death he could not haue giuē y^e holy goſt, which
is y^e author of faith: neither could he haue ben
receiued vp into glory vnlesse y^e same flesh, vpon
which all our sinnes had bene cast (Eſay 53.)
had bene iustified from them, when it was rai-
sed vp from death, to which by the counsaile of
death it was condemned. This is that same
power of the resurrection of Christ, whereby y^e
righteousnes which is not of the lawe, but the
righteousnes which is of God, is brought forth
through faith, concerning which Paul Phil. 3.
in an vndoubted and full persuaſion of faith,
glorieth after this manner: as touching y^e righ-
teousnes which is in the lawe, I was blamelesse,
but the things which were vantage vnto mee,
those things I accounted losse, in respect of
Christ, yea doubtles I thinke all things losse
for the excellent knowledge sake of Christe
Iesus my Lorde, for whom I depriue my selfe
of

of al these things, & accoumpt them for dounge,
that I may gaine Christ, and may be founde in
in him not hauing my righteousness which is of
the lawe, but that which is of Christ through
faith, the righteousness which is of G O D
through faith, that I may knowe him, & the
force and power of his resurrection. Therefore
also Paul, Rom. 8. not onely opposeth death
as the price and redemption against condem-
nation but also of the resurrection as the abso-
lution, and as it were a higher degree. For so he
saith, *Who is it that shall condemne? It is Christ
which is deade, or rather which is risen againe.* Why
also doth Peter reckon y resurrection of Iesus
Christ to be the couenaunt of a good conscience:
vnlesse it be because then the conscience is clere
and restored into libertie, when that same light
of iustification in the resurrection of Iesus
Christ shall shine vnto it? Therefore then at
length the couenaunt of Baptisme is ratified in
belceuers, when faith shall haue obtayned this
victorie in our heartes, see the 1. Pet. 3 And hi-
therto maketh that same course and order of
propounding the Gospell, which the Apostles
kept in the Actes, to witte, why they so great-
ly vexed, that hee whome they had crucified,
was raised vp againe from the deade, and why
they set out in him being raised vp frō y deade,
iustification or rather forgiuenes of sins: to wit,
because as our sins are condēned in the death of
Christ: so our absolutiō is in his resurrection:
Therefore whē Paul Act. 13. shewed forth y death
of Christ, and proued his resurrectiō by many

reasons, at the length he concludeth, Brethren, be it therefore knowen vnto you, that through this man is preached vnto you, forgiuenesse of finnes, and from all thinges from which you couldenot be iustified by the lawe of Moses, by him euerie one that beleeueth is iustified. And those same wordes that went before, doe shewe that Paul doth gather that same conclusion concerning iustification, not onely of the death, but also of the resurrection of Christ, which wordes are in this sort, Wee also preach vnto you the same promise, which was made vnto the fathers, which God hath fulfilled vnto their children, that is to say to you, hauing raised vp Iesus. And surely that same course or maner of propounding of the Gospel, was agreeable to the commaundement. For why, by the commaundement of Christ was the full gospel sent at length after the resurrection, to the gentiles and to euerie creature, as Christe saith in Luke: For so it behooued that Christ shoulde suffer and rise againe from the dead the thirde day, and remission of finnes be preached in his name to all nations: to wit because then at the length these things might be fullie published in his name, after he had borne our finnes in his body vppon the tree, and had risen againe being iustified from them. For then was the Gospel full all manner of wayes, (1. Cor. 15. 1. 2. 17.) and the grace of iustification most full and abounding ouer euerie fault in all and ouer all that do beleue. The summe therefore of the first fruit of the resurrection of Christ,

is that our sinnes can no more bee laide to our charge then to Christe himselſe: and that in Christ we are accounted as righteous and innocent as Christ was when he roſe from the dead. Forasmuch as by his death going before, hee had taken away our sinnes through obedience, nowe hereof it followeth ſeeing he aroſe iuſtified, who before as a ſinner was condemned, & accuſſed of God in our perſon, that hee was iuſtified in our name from our sinnes. Neither is there any cauſe, that any man ſhoulde marvel that Christ by riſing from the deade, was iuſtified from our sinnes, and we in Christ before we were borne, forasmuch as the Apoſtle ſaith 2. Tim. 1. that that ſame grace was giuen vnto vs before all worldes, but manifested in the ſon and yet alſo manifested in the Goſpell, ſee alſo Ephes. 1.

Of the ſeconde fruite of the reſurrection of Christ.

THe ſeconde fruite is viuification or quickening: becauſe as Christ, is iuſtified from our sinnes by riſing againe, and therewithall is quickened: ſo he that beleeueth in Christ, is both iuſtified and quickened, as the Apoſtle teacheth Ephes. 2. vntill the 11. verſe. Therefore Paul Rom. 5. calleth the ſame iuſtification of life, and oppoſeth it *to the fault* of condemnation; and maketh an antithesis or matching of contraries betwene ſinne that raigneth to death, and the righteousnes of Christ, which whoſo-
euer

euere receiue, they raigne in life, verses, 17. 18. 21. And in deede so, as not onely Christ worketh in vs not onely that same newe life: but also Christ is that life himselfe, as him selfe saith: *I am the way, the trueth, and the life.* Iohn. 14. 6. And Gala. 2. 20. *Nowe I liue no more, but Christ liueth in me.* Viuification therefore is the seconde fruit of the resurrection of Christ, to wit, for that Christ himselfe alwayes liuing is become our life through faith, and because by the vertue which we drawe from our heade Christe through the spirite of faith, we arise in this life into newnes of life, that by liuing purely and holily, wee might wholly consecrate our selues to the will of God. This thing the Apostle teacheth Col. 3. *If yee be risen with Christ seeke those thinges that are aboue, where Christ is sitting at the right hande of God. Care for heavenly thinges and not for earthly.* For this cause also the selfe same Apostle saith, Rom. 6. that *We are planted* into the similitude of the death of Christ that being partakers of his resurrection, we might walke in newnes of life, In which wordes he not onely setteth out the resurrection of Christ, as an example for vs to followe: but also especially teacheth that this thing especially wrought in vs, that by the vertue of the resurrection of Christ, wee might rise agayne into a newe life.

Of the third fruit of the resurrection
of Christ.

The thirde fruit which is ioyned with the second, is the assurance of our perseuerance in faith and of full victorie against sinne and death. For euen like as Christ dyeth no more, but liueth the life which neuer can faile, (for in that he is dead, he is once dead to sinne, but in that he liueth, he liueth to God, death shal haue no further dominion ouer him, Rom. 6.) so they that are engrafted into Christ through faith, do drawe out of him a spirituall life, from which they can neuer fal: and which no not in the verie separation of the body and of soule can bee extinguished, as Christ saith, *If any man keepe my word he shall neuer see death.* Iohn 8. 51. Therefore seeing the faithfull liue this life of Christ in an entrance or beginning, the force and nature whereof shed into their minds from Christ is such as it can neuer altogether die: they are also assured of the full consummation and perfecting of it. The selfe same thing also Peter teacheth 1. Epist. 1. *Blessed be God and the father of our Lord Iesus Christ, who of his great mercie hath begotten vs into a liuely hope through the resurrection of Iesus Christ from the dead:* And verse 4. & 6. he laieth the cause & foundation of a liuely hope in the mercie of y^e father & resurrection of Christ: because as Christ after y^e hee arose in
our

our name by the mercie of y father he alwaies liueth : so hope also hath a permanent and indurable life in him, partly regeneration being begone, and partly it loketh for it in that same full consummation and finishing . In the first to the Ephesians verses 19.20.23 .there is a notable place most fit and agreeable vnto this doctrine: to wit that God doeth shewe foorth y selfe same power in vs,whiles he giuerh vs faith, which hee wrought and declared in his sonne, when he raised him vp from the dead, and that same substantiall word it selfe to be that,which filleth all in all thinges, The same also 1. Pet. 1.verse 3.5. 2 Cor.4. 14. 16. And from hence floweth that same certaintie concerning full victorie against sinne, against the assaultes of sathan and death. For like as that euerlasting worde in flesh which it tooke, and which in it owne power it raised from the deade, Iohn 10. ouercame our sinne imputed vnto him & death: so also that same euerlasting worde shall not cease,dwelling by grace in the faithfull,but vterly to abolish in those also the remnauntes of sinne and death , already ouercame by his vertue and power . 1. Corinthians. 15. vers. 54. 57.58. 1. Iohn 5.4 5. For by no other vertue and power,but by the verie same whereby that euerlasting worde in that receiued lump ouercame our sin and death, we know also according to the promise the same worde also working in vs, that wee shall vanquishe and ouercome. Ioh. 4. Because he is mightier that is in vs then he that is in the worlde. This certayntie

tie of our perseuerance in true faith, and of a full victorie through faith bringeth to passe that we take all thinges from his hande, whether they be thinges prosperous or full of aduersitie, being fully perswaded that all those thinges doe hasten the fruition of that same victorie, which now is gotten for vs by Christ. 1. Cor. 15. *Thanks be to God, who hath giuen vs victorie through our Lord Iesus Christ.* The same is in the 2. Cor. 4. 15.

Concerning the last fruite of the resurrection of Christ.

SEing y not only our soules but also our bodies, are members of our head Christ, through the bonde of the spirit of faith: 1. Cor. 6. ver. 5. 15. Rom. 8. 11. therefore in the resurrection of our heade Christ, our bodies haue a certaine pledge and seale that they are not onely raysed vp from sinnes in this life, as was shewed in the second fruit: but also y selfe same bodies which are yet mortall, haue both nowe the right of euerlasting life, and through that same quickening spirit of Christ, are repaired to the fruition of him, and to true immortalitie in the end of the world, and that in the selfe same state and condition with the glorious body of Christe. Phil. 3. *Who shall transforme our vile body that it may be fashioned like unto his glorious body, according to that effectuall working whereby hee is made able to subdue all things unto himselfe.* 1. Cor. 15. 49. *As we haue borne the image of the earthly Adam, so shall we beare the image of the heauenly.* The last fruit

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therefore of the resurrection of Christ, is that immortalitie is adiudged vnto vs from God himselfe, made in the rayfing vp of the Messia-
 ah, and offered vnto vs by the Gospell, and sealed by the spirite of Christe, 2. Tim. 1. 10.
Who hath abolished death, and hath brought life and immortalitie vnto light thorough the Gospell. To the Ephesians chap. 1. In which Christ also you haue hoped, hauing heard the worde of trueth, euen the gospell of your saluation: in which also after that ye beleeu-
 ed, ye were sealed with the holy spirite of promise, whiche is the earnest of our inheritance whiles we are redeemed into libertie to the praise of his glorie. Although therefore wee die, yet we shall rise againe into an immortall life, because both the right of life is adiudged vnto vs, in the raising vp againe of the sonne, and wee are ingrafted into this Christ, rayfed vp as branches vnto the vine, both by the outwarde testimonie of the Gospell, and also by the inwarde witnesse of the holy Ghost, 1. Corinth. 15. *If Christ bee risen againe, we also shall rise againe.* Hitherto also belongeth it, that he calleth him the first fruits of them that rise againe, because y whole haruest of all the faithfull, from the beginning of the worlde was sanctified vnto God, by the rayfing vp of that lumpe, which the sonne of God had taken of vs, to a blessed resurrection. Hitherto also it belongeth, that he is called the first begotten from amongst the dead, Colossians 1. as else where it shall bee declared more largely. Seeing therefore, that in rayfing vppe of the sonne, the right of life is brought

brought to light vnto vs, and that same quickening spirite of Christ is giuen vnto vs, ha-
uing heard the Gospell, (that same spirit I say
of faith) through which not onely our
soules but also our bodies are members of our
head Christe, therefore wee haue an vndoub-
ted pledge in the resurrection of our heade
Christe, that our bodies are to bee repayred,
and restored to immortalitie.

He ascended into heauen.

*Testimonies out of the Prophetes and
Apostles.*

THE Apostle in the fourth Chapter to the Ephe-
sians citeth a prophecie out of the 68. Psalme con-
cerning the ascension of Christ: but vnto euerie
one of vs, grace is giuen according to the measure of
the gift of Christ. Wherefore he saith, when hee as-
cended vp on high, he led captiuitie captiue, and gaue
giftes vnto men. And the prophecie in the hundred
and tenth Psalme of the sitting of the Messias at the
right hand of God, comprehendeth in it a prophecie of
the ascension into the heauens, as it were an entrie of
that glorious exaltation at the right hande of God, the
which thing is confirmed by the testimonie of the holy
Ghost himselfe, by the mouth of Peter. Actes 2. 34.
Since then that he by the right hande of God hath ben
exalted, and hath receaued of his father the promise
of the holy Ghost, he hath shedde forth this amongest
you, which you see and heare. For Dauid is not ascen-
ded into heauen, but hee saith, The Lorde saide to
my L O R D E, sitte at my right hande, vntill

I make thine enemies thy footestool. So also Mark the Euangelist in the sixteenth Chapter, ioyneth the errerie with the sitting it selfe at the right hand: so after the Lord had spoken vnto them, he was receiued into heauen, and sitteth at the right hande of God. And Christ Iohn 14. foresheweth his ascension into heauen, let not your heart be troubled ye beleene in God, beleene also in mee. In my fathers house are many dwelling places: otherwise I woulde haue tolde you, I goe to prepare a place for you. And seeing I goe to prepare a place for you, I will come againe and receiue you vnto my self, that where I am, there you may be also. The Euangelists describe a sure & manifest fulfilling of these foresayinges concerning the ascension of Christ, Marke in the place nowe aledged, and Luke in his Euangelicall historie, chapter 24. Loe I doe sende the promise of my fater vppon you: but tarrye ye in the citie of Ierusalem, vntill yee bee indued with power from on high. Now he ledde them out into Bethaniam and lifting vp his handes he blessed them. And it came so passe that whiles he blessed them, being separate from them, hee was carried vp into heauen, and they worshipping him, returned to Ierusalem with great ioye, and were continually in the temple lauding and praysing God. And in the first of the Actes, And when he had spoken these thinges, while they behelde, hee was taken vp, and a cloude tooke him out of their sight, and while they looked stedfastly towards heauen, beholde two men stood by them in white apparell, who saide: Yee men of Galilie, why stande yee gasing into heauen? This Iesus which is taken from you into heauen, shall so come as yee haue seene him goe into heauen. And Peter Actes 3, And nowe brethren I knowe that through

through ignorance. ye did these thinges, as also did your
gouernours, but those thinges which God before had
shewed by the mouth of all his prophetes, that Christe
shoulde suffer, he hath thus fulfilled. Amend your liues
therefore and turne, that your sinnes may be put away,
when the time of refreshing shall come from the pre-
sence of the Lord, and when he shall send Iesus Christ
which before was preached vnto you: whom the hea-
uen must containe, untill the time that all things bee
restored which God hath spoken by the mouth of all his
holy Prophets, since the world began.

*The meaning of these wordes, He ascen-
ded into heauen.*

THE meaning is, I belecue Christe who
according to his diuine nature was alwayes
in the heauens, Iohn 1. and 3. after that he had
fulfilled the office of ambassage, and by the
space of fourtie dayes had instructed his disci-
ples concerning y^e trueth of his resurrection, in
that same true bodie of his, that was taken out
of the substance of Marie the virgine, that it
hanged vppon the crosse, was deade and buried,
that being glorified rose againe, y^e in the selfe
same body I say together with a very humaine
& resonable soule, he ascended into the heauens,
where y^e seat is of euerlasting felicitie. The scrip-
ture in the first Chapter of the Actes doeth set
out the matter most liuely before our eyes.
And in an other place he saith the same thinges

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that

that CHRIST departed from his disciples, and was lifted vp into heauen, Luke 24. that hee went from them, Iohn 14. that hee left this worlde, Iohn. 16. that hee was taken away Actes 15. from vs, Luke 24. into those same holy tabernacles, not made with hands: Hebrewes 9. into heauen it selfe, Mark. 16. that he is there continually and without any interruption, Hebrewes 10. that heauen must holde him vntill the time of the restoring of all thinges. Act. 2.

Howe Christ being absent, is yet present.

BV T if y^e Christ went from vs, & hath left this worlde, howe is that promise of Christ fulfilled, *Beholde I am alwayes with you vnto the ende of the worlde?* Matthew 28. Surely it is so fulfilled, euen like as that same other word of Christ was fulfilled. *Verilie I say vnto you, that before Abraham was, I am.* Iohn 8. For like as hee fulfilled that, by the presence not of his fleshe, but of his diuinitie, and yet feared not to say, I; admit that he vnderstoode it onely of the presence of his diuinitie: so also according to his maiestie, according to his prouidence, according to his vnspeakeable and inuisible grace, that saying was fulfilled of him, *Beholde I am with you alwayes, euen to the ende of the worlde.* For indeede according to the flesh which y^e worlde hath taken on it, according to that that was borne of the virgin, ac-

Augustine.

cor.

according to y^e which was taken of y^e Iewes, which was nayled to the tree, that was taken down from the crosse, that was lapped in linnen, that was laide in the graue, that was manifested in the resurrection, *You shall not alwayes haue mee with you*. Why so? Because hee was conuerfant according to his bodily presence, fouertie dayes with his disciples, and leading them by seeing, but not by following, he ascended into heauen, and is not here. For hee is there, and sitteth at the right hande of the father: and is here, for the presence of his maiestie hath not departed. And otherwise according to the presence of his maiestie we haue Christ alwaies: but according to the presence of the fleshe, it was well said vnto his disciples, *but me ye shall not haue alwayes*.

Of the fruite of the ascension.

FVrthermore wee must speake of the fruits, which faith doeth lay holde vpon by the ascension of Christ. And first of all like as our iustification is ascribed vnto the resurrection: so the proceeding and continuing of the same iustification is ascribed vnto the ascension, and that two manner of wayes: first because in the same bodie, which was accursed in our sinnes, he could not ascende into heauen, vnlesse first he had beene fully in our name iustified from them. For euen like as hee could not haue risen into life, if there had but one of our sinnes remayned vsatisfied for, and vnlesse all beleuers had ben iustified in him, whose person

N.iiii.

he tooke

tooke vpon him, when hee shoulde bee condemned in them: so much lesse coulde he haue entred into that same high light wherevnto there was no way, & whither no impure thing coulde attaine, yea where God doeth shewe himselfe to be seene of the blessed Angels, vnlesse he had beene fully iustified for our sinnes, and we in him when he ascended thither in our name. Iohn. 14 *The holy Ghost shall reprove the worlde of righteousness, because I goe to the father, and you shall see me no more.* For like as it was not lawfull for the high priest to enter into the holy of holiest, without blood for his owne sins, and the sinnes of the people, Heb. 3. 27. so that same true sanctuarie had not beene open to Christ, to wit, that same entrie into heauen, vnlesse first he had satisfied for our sins, which he had taken vpon him. Heb. 1. verse 2. and 9. verse 7. 11. 12. Therefore whiles Christ doth enter into that same sanctuarie not made with handes, heauen it selfe, by his owne blood: it is a sure demonstration, and thereby the world is conuincd, that euermlasting righteousness is brought by Christ as Daniel had foretolde. And surely the Apostle Ephes. 4. doeth lay out that same ascension of Christ as a publike testimonie of our iustification, as it were in a triumph to be beholden of the eyes, of our faith, *When he ascended on high, he led captiuitie captiue, & gave giftes vnto men.* Surely he led not captiuitie with him into y^e heauens, that is to say death & sin: for neither is there any place there for sinne & death. What then? That same ascension

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was as it were a publike testimonie of sinne overcome, and of damnation taken away, and of righteousness obtained and of full victorie.

Againe, that same entrie into that high sanctuarie, is not onely a testimonie of our righteousness; but also that same abiding in the same sanctuarie, and shewing of himselfe before the Father, is an euerlasting continuance of the same righteousness: to wit, whiles by the vertue of his onely one sacrifice, being iustified for euer from our sinnes, he appeareth there in our name, that we might be esteemed righteous perpetuallie in him, and to the ende hee might giue giftes vnto men, to wit the giftes of the holie Ghost, amongst which the Apostle doth speciallie commend faith, whereby he doth engraffe vs into him selfe as members vnto the head, and doth applie his benefites vnto vs Ephes. 4. vers. 12. 13. 15. 16. But of this same shewing of Christ before the Father, there will be a more fit place, when we shal entreate of the sitting at the right hand of God.

How the death, resurrection, ascension, and sitting of Christ at the right hand of GOD, make to the iustification of faith.

BVt nowe seeing before mention was made of our righteousness in the death and resurrection of Christe, some man will demande not without cause, by what waie and meanes the death, resurrection and ascension, and the

sitting at the right hand of God, doth make to the iustification of Faith.

I. The obedience of the death of Christ, is the thing it selfe that is imputed to vs to righteousness. For that satisfieth for our sinnes: neither is there any thing wanting to this obedience, as Christ saith: *It is finished.* And the Apostle Rom. 5. doth set the obedience of Christ, against our disobedience.

II. The resurrection from the dead is a publicke testimonie and demonstration both of Christe his righteousness and ours, to wit that Christ is iustified from all our sinnes, and we also likewise in him: for otherwise if there had remained but one sinne unpunished, he could not haue arisen. And this is that same confident demanding which our conscience maketh to God through the resurrection of Christ, whereof Saint Peter entreateth in his 1. Epistle Chapter. 3. But we haue spoken more of this matter in his place.

III. The ascension is the proceeding & continuance of his righteousness. First because in his owne bodie that was accursed in our sins, he could not ascend in our name, I say into that high glorie, vnlesse he had bene fullie iustified from our sinnes, and we likewise in him, who are ingrafted into him through faith. Hebrues 1. verse 7.

III. Nowe that same ascension and entrance into that highe sanctuarie, is not onely a publicke testimonie of our righteousness, but also the sitting at the right hand of God, that is
that

that abiding of his and perpetuall shewing of himselfe before the face of the Father, in that same highe glorie, is the continuing of the euerlasting righteousnesse of Christ and of ours, like as we haue taught, and shal afterwarde teach more fully in the article of sitting at the right hand of God.

Paule setteth downe all these degrees in the eight Chapter to the Romanes, *Who shall laie any thing to the charge of God his chosen? It is GOD that iustificieth, who shal condemne? It is Christ which is dead* (loe the matter for which we are iustified from accusation and condemnation, the death of Christ) *yea or rather which is risen againe* (which is an vndoubted token that that same death of Christ which he tooke vpon him, was sufficient for the full absolution and forgiuenes of our sinnes: otherwise he must haue abiden in death) *who is also at the right hand of God*, (which yet is a greater testimonie that the captiuitie of sinne and damnation is vanquished: so that nowe we are deliuered and iustified through Christ from it) *which also maketh entreatie for vs*, whilst he saith, for vs, which also sheweth that there is farther a newe confirmation of our faith to be added to the nexte of the free iustification thorough Christe, to wit, that hee also is at the right hande of God, whether he could not haue come, vnlesse he had beene iustified from our sinnes: and that he entreateth also for vs, to wit whilst by the power of that onely one sacrifice, he appeareth euerlastingly righteous for vs. 1. Iohn. 2. 1.

And

And so that same abiding at the right hande of God and shewing him selfe before the Father, is a continuing of that everlasting iustification of ours, to the end that there should be no place left for any accusation against beleevers: so full euerie manner of waie is our iustification in Christ, so everlasting and so vnderpropped vpon most sure foundations, to the knowledge whereof Paule in the place nowe alledged, would leade vs by those argumentes, as it were by certaine steppes and degrees.

Of the second fruite of the ascension.

THe second fruite is, that by his ascension into heauen, he hath made vs to sit with him in heauenlie places, Ephes. 2. 6. So that we do not onely in a naked hope looke for heauen: but we possesse it in the head, and in Christ our brother: aswell because that same earthly, and bodily pledge, which he hath taken of vs, full expiation & cleansing, being made of our sins, doth possesse the heauens nowe in our name: as also because we our selues doe possesse a spiritual and heauenly pledge receaued againe from him, to wit the spirite of Christ dwelling in vs: & so by the power of the holie Ghost through faith in the promise of the Gospell we are ingrafted into him. And therefore Ro. 10. 6. 8. The righteousness which is of faith saith thus, *Say not in thy heart, who shal ascend into heauen? That is to bring Christ from aboue, &c. But what saith it? The worde is neare thee, euen in thy mouth, and in thine ears*

heart, that is, that same worde of Faith which we preache.

Surely the spirituall first fruites of this doctrine are most sweete. For it bringeth to passe by the power of Christ his spirite, that now in a certain and vndouted hope in our head Christ, we possesse heauen. Therefore let vs confirme our mindes in this most profitable doctrine by some most euident oracles of y^e scripture. Christ himselfe nowe about to goe into that heauenly possession in our name, speaketh on this sort, Iohn. 14. *In my fathers house there are many abyding places, if it had bene otherwise, I had tolde you. I go to prepare a place for you.* The same Iohn. Chap. 20. *I ascend to my fasher, and to your fasher; to my God, & to your God.* The Apostle also maketh vs so sure of the certaintie of the earnest and pledge which Christ hauing of vs, hath aduanced into the heauens, that he saith in the second of the Ephesians, that *God hath made vs to sitte with Christ in heauenty places.* Againe, of sending that same earnest or comforter vnto vs Christe speaketh thus in Ioh. 16. *I speake the truth vnto you, it is profitable for you that I goe: for if I goe not, that same comforter shal not come vnto you.* Peter also witnesseth of this same earnest already sent in Actes 2. also Paule in 2. Cor. 1. *Who hath sealed vs and giuen the earnest of his spirite in our heartes:* And most plaine of all other places in the 2. Cor. 5. See also Tertullian in his booke of the resurrection of the flesh, where amongst other thinges he writeth thus, *This Iesus called the Mediator of God & men, of the trust of either part committed vnto him*

him doth keepe the pledge of the flesh in himselfe as the earnest of the whole summe. For like as he hath left the earnest of his spirit with vs so also he hath taken of vs the earnest of the flesh, and hath aduanced into heauen the pledge of the whole summe hereafter to be brought thither. Be quiet therefore O flesh and bloud, you haue vsurped both heauen & the kingdome of God in Christ, or if they denie you in Christ, let them also denie Christ to be in heauen, who haue denied heauen vnto you.

Of the thirde fruite.

THe third fruite is, that Christ therefore sitteth in the highest heauens, that through his power shed into our hearts, from thence he may drawe vs from these earthly and carnal things present, and may quicken them and lift them vp to desire and meditate vpon heauenly and spiritual thinges to come. Philip. 3. Our cōuersation is in heauen, from whence we looke for our Lorde Iesus Christ.

He sitteth at the right hand of God the Father Almighty.

Testimonies out of the Prophetes and Apostles.

Psalme 110. Iehouah hath saide sitte at my right hand, until I put thine enemies as a footestool vnder thy feete. Iehouah shal send out of Sion the rodde of thy strength: rule in the midst of thine enemies. Also, the Lorde hath sworne, and it shall not repent him, thou art a Priest for ever after the order of Melchisedech. And Christ teacheth in Matth. 22. towards

wardes the end, that this prophecie is to be vnderstoode of him. And Christ being adiured of the high priest, confesseth himselfe to be both the sonne of God, and that he will ouercome his enemies sitting at the right hand of God. Matth. 26. 63, 64. And the high priest answering said vnto him, I adiuere thee by the liuing God, that thou tell vs whether thou be Christ that sonne of God: Iesus saith vnto him, thou hast saide: Neuerthelesse I say vnto you, hereafter shal you see the sonne of man sitting at the right hand of the power of God & comming in the cloudes of heauen. The fulfilling of that prophesie of Dauid concerning the sitting at the right hand of God is extant in the 16. of Marke, After the Lord had spoken vnto them, he was receaued vp into heauen and sitteth at the right hand of God, and Act. 2. ver. 33. 36. & 5. ver. 31. and so that same stone refused of the builders was made the head of the corner. Act. 4. ver. 10. 11. 12. Which stone cut from the mountaine without handes, goeth to the right hand of God to breake al the rest of the kingdoms: but his kingdome shal stand for euer. Dan. 2. ve 44. 45. And Paul in Ephes. 1. 18. 19. 20. That ye may know what the hope is of his calling, and what the riches of his glorious inherisance is in the Saintes: and what is the exceding greatnes of his power towards vs which beleue according to the working of his mightie power which he wrought in Christ, when he raised him up fro the dead, and set him at his right hand in the heauens.

To what end sitting at the right hand of God the Father almightie is added to his ascension into heauen.

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THe scope or principal end of Christe his ascension is already set forth: to wit, that Christ ascended into heauen not onely that he might there enioy euerlasting felicitie, as the Angels doe and all blessed men: but that hee might sit at the right hand of God, which farre exceedeth the dignitie of Angels and of men, as he witnesseth in the Epistle to the Heb. Ca. 1. 13. *For unto which of the Angels saide he at any time, sit at my right hand, til I make thine enemies thy footstole?* Nowe seeing God is not a bodily substance, & therefore hath neither right or left hande, at which Christ should stand or sitte; it is manifest that these wordes and manner of speeches, are taken from men and worldly thinges: by which holie thinges answering in some sorte, our infirmitie might be liuely set before our eyes & explained. For in verie deepe men to whome they graunt or giue either equal honor, or that which is nexte vnto themselves, they are wont to place them at their right hand, that in this verie thing they may testifie that honour, 1. King, 2. Psal. 45.

What the sitting at the right hand of God the Father is.

That same sitting at the right hand of God the Father is the exaltation of Christe in his kingdome and priesthoode: to wit, that nowe he administred his kingly and priestly office, not as before in infirmitie and miserie, but in a manifest & heauenlie maiestie & glory. Therefore

Therefore then thou doest truly beleue in Christ his sitting at the right hand of God the father almightie, when thou beleueest that he doth entreate for thee in heauen in high glory, and that he doth gouerne his kingdome with a mighty power, so that he doth heare thee, doth more effectually endue and defend thee with the spirite of consolation and wisdom, then if he were yet in the earth, and shoulde speake with thee. Act. 5. 31. *Him hath God lifted up with his right hand to be a Prince and a Saviour to giue repentance to Israel and forgiveness of sinnes: And Ephe. 1. He hath raised him up from the dead, and sette him at his right hand in the heauens farre aboue all principallitie, and power, and might, and domination, and euerie name that is named, not onely in this world, but in that which is to come: and hath made all things subiect vnder his feete, and hath appointed him head to the Church it selfe ouer all things, which is his bodie, euen the fulnesse of him which filleth all in all things. Also to the Hebrues 8. verse 4. 1. Peter 3. verse 22. By these places it is plaine that the Scripture nameth the sitting at the right hand of God, not that same administration of the kingdome and priesthoode; which for the voluntarie abasing of Christ was weaker and more obscure: but that same perfect gouernement, honour, and glorie of Christ, which was free from all infirmities openly manifested and declared: into which then the first entrance was, when he arose againe from death, ascended into heauen, and there in an vspeakable glorie, declared himself to be Lord of al creatures in the sight of all holie Angels and men.*



What

What fruite the faithfull receiue by that same sitting of Christ at the right hande of God, or rather by that exaltation of Christe in his kingdome and priesthood.

First concerning that same exaltation of Christ in the priesthood, those that are in league with God, doe reape from thence this consolation: that they knowe that this couenant of grace by the intercession of this mediator kept and maintained euerlastingly, as it appeareth, Hebr. 8. verses 6. and 12. the which intercession is the shewing of him selfe before the face of the father, that the efficacie and strength of that sacrifice once offered vp for all, might continually be in force: and this same perpetual will of keeping it, in this Mediator, is agreeable with the will of the Father, accepting that same sacrifice once offered vp for an euerlasting reconciliation, and approuing this endeuer in the mediator of maintaining it according to the oathe: Psalme 110. The Lorde hath sworne, and it shall not repent him, thou art a prieste for euer after y order of Melchizedek: or that I may speake a little more largely: First all the confederates doe reape this fruite in the exaltation of Christ in the priesthode, that they knowe that the Mediator of this euerlasting couenant is entred into that same sanctuarie not made with handes, the verie heauen it selfe and is exalted to the right hand of God, that continual lie and without any interruption, and that euery moment he may appeare an intercessour before

the father for vs: and so may maintein that same couenant once established for euer, and may confirme it by his intercession in the heauenly throne of his Maiestie.

I. The testimonies of the euerlasting conseruation of this free couenant, appeare in the eight to the Hebrues, verse 6. But now our high priest hath obtained a more excellent ministrie, in asmuch as he is the intercessor of a more notable couenant, which is ratified by more excellent promises, &c. Also in the 7. to the Hebrues, *And that not without an oath, for these are made priestes without an oath: but this is made with an oath by him that saide unto him, the Lorde hath sworne, and it shal not repent him, thou art a priest for euer after the order of Melchisedech.* By so muche is Iesus made a suretie of a better Testament, for among these many were made priestes by reason that death suffred them not to endure; but this man because that he endureth for euer, hath a perpetuall priesthood. By which he is able also perfectly to saue those which come to God through him, enermore liuing to make intercessio for vs.

II. Concerning the appearing of Christe in the sight of God for vs, and the perpetuall verue of the sacrifice of Christ once offered vp, it is written Hebru. 9. verse 24. Christe entered into a sanctuarie not made with handes, which is a patterne aunswering vnto the true sanctuarie; but into heauen it selfe, that he may appeare nowe in the sight of God for vs. And Heb. 10. ver. 22. *This man, after he had offered one sacrifice for sinnes, sitteth without any interruption, that for euer, at the right hand of the Father.*

III. As touching the will in the sonne of mainteining it, and of the Fathers will in accepting of it, the oath doth witnesse, whereof God will not repent him: and consequently neither will it repent the sonne of receiuing the office of being an euerlasting Sauour, Psal. 110. Rom. 8. *Who shal laie any thing to the charge of God his chosen? It is God that iustifieth, who shal condemne? It is Christ which is dead: yea rather which is risen againe, who is also at the right hand of God: who also maketh request for vs.* Out of which wordes that same constant will in the sonne of keeping vs before the sight of the Father, which Paul comprehendeth in intercession, is vnderstoode: and which answereth vnto the will of God, whereof he spake before, It is God who iustifieth. Therefore the faithful, they cannot doubt of that euerlasting reconciliation with God, aswell because that same euerlasting office of reconciling is laide vpon Christ: as also because Christ executeth the same with moſte highe power and glorie, preserving it fully and perfectly euerie moment, without any or the least interruption that may bee; so that worthily enioying such a patrone, we maie vndoubtedly trust that none can come foorth which either dare accuse or condemne the faithfull, that we may trust I say, that the least accusation that may be, can not be admitted before that same high priest in so great glorie making intercession for vs, whether it be of Sathan, of the conscience or of sinne: so that that same glorious intercession of Christe doth

doth truely perfourme vnto vs that God hath promised by Esaie the Prophet: *I haue taken away thine iniquities as a cloude, and thy sinnes as a litle cloude: turne vnto me because I haue redeemed thee.* Also Chapter 60. verse. 1.

The second fruite whereof we be partakers
by this exaltation of Christe in the priest-
hoode.

THe second fruite is, that we dare both with a full faith, & as I may say, with a full mouth aske and looke for from God all good and healthful thinges: forasmuch as we are members of that priest, who with so great power and glorie maketh intercession for vs, beeing surely perswaded, that his glorious intercession will swallowe vp all our vnworthinesse, and get vnto vs vspeakeable grace: and so that wee shall receaue for and through this Bishop, all those good promises which we aske, Hebru. 10. verses 19. 20. &c. Seeing therefore brethren that we haue libertie to enter into the holie place by the bloud of Iesus, by the new and liuing way which he hath prepared for vs through the vale, that is his flesh: and seeing wee haue an high priest gouernour ouer the house of God, let vs draw neare with a true heart, and with an vndoubted perswasion of faith, our heartes beeing pure from an euil conscience: and our bodies being washed with pure water let vs holde the confession of our hope not waivering, for he is faithfull who hath promised. Also to the Philip. 4. verse 6. Be nothing carefull, but in al thinges

let your request be shewed vnto God in prayer & supplication with giuing of thanks, and the peace of God which passeth all understanding shal preserue your hearts and minds in Christ Iesus. We haue therefore this plentiful fruite, that in all things which we haue to doe with God, we haue such an ouerseer of the house of God, and such an intercessour, as in whose fauour the Father wil giue vs all things, and therefore he is called, Heb. 2. a faithfull Bishop in those things which he hath to doe with God: and in the thirde to the Heb. verse 2. 5. 6. & Heb. 4. verse 14.

The thirde fruite.

THAT we offer vp our selues, and all good things whiche wee receiue for and by this high Bishop, for sweete and acceptable sacrifices to G O D, in all things giuing thanks vnto God by this Iesus Christe: and which by and for the Sonne he accepteth to his glorie, and bringeth to passe that they serue for it, Apocalip. 5. verse 8. *The foure and twenty elders fell downe before the Lambe, euery one hauing harps and golden vials full of sweete odours, which are the prayers of Saintes.* And Rom. 12. *I beseech you brethren, by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy and acceptable vnto God, &c.* 1. Pet. 2. verse 5. *Ye also as liuing soules, be ye builded up into a spirituall house and holy priesthood, to offer vp spirituall sacrifices vnto God by Iesus Christ.* Wherefore also it is contained in the scrip-

Scripture, Behold I put in Syon a chiefe corner stone, elect and pretious: he that beleeueth therein, shall not be ashamed. And Hebru. 13. verses 15. 16. also to the Philip. Cap. 1. verses 11. and 12. filled with the fruites of righteousness which are in you by Iesus Christ to the glorie and praise of God.

The fourth fruite.

FORasmuch as the faithfull are members of Christe making intercession for them in high glorie, he doth not onely through his intercession make their sufferinges holie, but also glorious in the sight of God, Psal. 116. verse 15. *Pretious in the sight of God is the death of his meeke ones.* Also in the Psal. 56. verse 9. and Philip. 2. verse 17. *Yea and though I be offered up upon the sacrifice and seruice of your faith, I am glad, and reioyse with you all. For the same cause also be yee glad and reioyce with me.* Therefore the sufferings of the Church are wonderfully sanctified and made glorious, through this high Bishop making intercession in glorie. To be short, what soeuer things were plainely and magnificently instituted of God, concerning the priesthoode of the olde Testament, and the sacrifices, and were done according to that spirituall patterne y was shewed to Moses in the mount, we haue y full truth and perfect fruit to euermlasting consolation in the priesthod of Christ: not only as he administred it in humilitie, w so great power, y by one oblation he made perfect for euer those

that were sanctified: but also in that he liueth alwayes to this end, to make intercession for vs, and so bringeth to passe, that we alwayes enioye the fruite of his sacrifice, and the trueth of all those thinges which were promised of God by the figures of the olde Testament. Therefore when we read the Scriptures of the olde Testament, we ought to lift vp our mindes hither: I say to this priest, performing that vnto vs euerie moment in high glorie, that God had promised by the mouth of the prophetes, and by those visible ceremonies. For what so euer thinges are written, they are written for our learning, Rom. 15. 4. For example sake, Exod. 39. that the high priest did beare vpon his shoulders the names of the tribes, and did beare those twelue pretious stones before his brest entring into the sanctuarie, in remembrance of those twelue tribes of Israel, that Christ executeth at this day with great glorie: He hath vs the true Israel alwayes in his brest and fresh memorie before the sight of God as pretious stones. To be short we shal knowe and perceauē the full fruite of the exaltation of Christ in his Priesthood in euerlasting life with wonderful admiration, when in presence we shall beholde that same exaltation of our high priest in glorie: even as the high priest himselfe prayed Ioh. 17. Father, those that thou hast giuē vnto me, I wil y they be with me where I am, that they may beholde that same glorie which thou hast giuen vnto me.

What

What the exaltation of Christ is in his kingdome, which is the other part of the sitting of Christ at the right hand of God.

TH E kingdome of God is the restoring of saluation through the worde and spirit in the elect, descended from a most wise and mightie heade Christ, and a defence against the enemies. This kingdome when it was in this worlde, beganne in humilitie, as he saith, repent & amend, for the kingdome of God is at hand. The exaltation therefore in this kingdome is that same placing in highest degree of honour, to the end the sonne may shew himself openly before the Angels, & blessed men in great light to be the king and heade of all the elect, and by shedding his power euen vnto vs with a greater efficacie then when he was in his body in the earth, he may restore and repare life and saluation by the worde and spirit in his electe, and may defend the against al enemies. Eph. 1. 21. 22. *The father hath placed Christ at his right hand in the heauens far aboue all power & principality, & might and dominion, & euery name that is named not in this worlde onely, but in that which is to come, and he hath made all thinges subiect vnder his feet, and hath appointed him to be heade ouer all thinges to the Church which is his bodie, and the fulnesse of him which filleth al in al things: Ioh. 16. 7. I speak the truth vnto you, it is expedient for you that I goe away: for vntlesse I goe, that comforter shall not come vnto you: but if I depart, I will sende him vnto you.* And this

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was because it was so appointed by God his decree, that Christ being exalted in his kingdome, should sende him.

What fruits, we are partakers of by the exaltation of Christ in his kingdome.

LIke as Christ was borne and died for vs: so also he sitteth at the right hande of God for vs. Nowe the first fruite is, that onely Christians doe rightly knowe God, call vppon him, and praise him. For therefore the father placed Christ at his right hande, that hee might be acknowledged, worshipped and praised, both of Angels and men, as their onely God and Lorde. And contrariwise God doeth abhorre all other worshippes which are not directed vnto Christ, in whome onely hee will bee acknowledged, called vppon, and prayesed. Peter inferreth, Acts 2. of the sending of the holy Ghost; out of the testimony of Dauid concerning the sitting of the Messias at the right hand of God: *Therefore let all the house of Israel knowe for a suretie that God hath made him both Lorde and Christ, this Iesus I say, whome ye haue crucified: And Phil. 2. 9. 10. 11. Wherefore God hath also highlie exalted him, and giuen him a name aboue euerie name, that at the name of Iesus shoulde euery knee bow, both of thinges in heauen, and thinges in earth, and thinges vnder the earth, and that euery tongue should confesse that Iesus Christ is the Lorde vnto the glorie of God the father. And Psa. 97. ver. 7. Apo. 5. ver. 7. 9. 12. 13. 1. Cor. 1. ver. 2. Act. 7. ver. 59. & cap. 9. ver. 14.*

The

The second and the third fruite.

TH E other fruits are knowen by their ends. For therefore Christ is exalted in his kingdom, that inwardly hee may e nrich his Church, and without he may defend it against enemies, yea and also may bridle those that are deadly and inwarde enemies: the seconde fruite therefore is, that the father for and by this Christ doeth assuredly giue the holy ghost to them that aske it, doeth gouerne and quicken the faithful by the ministerie of y Gospel, & both beautifieth the whole Church with diuerse gifts; and also giueth to euery mēber so much giftes as are sufficient for the glorie of y head, for the edification of the whole body, and the saluation of that same member: but hee leaueth none of them without necessarie gifts, or letteth them to be emptie, Actes 2. 33. *Christ exalted to the right hand of God, and hauing obtained of his father the promise of the holy Ghost, hath shed forth this which ye nowe see and heare.* And to the Eph. 4. 7. *To euery one of vs grace is giuen according to the measure of the gift of Christ.* And a litle after, *He therefore gaue some to be Apostles, and some Prophets, and some Euangelists, and some pastors, and teachers for the repairing of the Saintes, for the worke of the ministry, and for the edification (I say) of the body of Christe, till wee all meete together in the vnitie of faith, and that acknoweledging of the Sonne of G O D vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.* Also,

Let vs altogether growe up in him which is the heade, to wit, Christ, by whome all the bodie fitly kniute and compact together by all the ioynts for the furniture thereof, according to the effectuall power which is in the measure of euerie part, the whole receaueth increase of the bodie, vnto the edifying of it selfe in loue. Christ therefore raigneth vnto vs at the right hande of the father, that powring out the holy Ghost vpon vs, he might be effectual by y^e ministerie, and through the spirite might make vs his members, and might aduaunce his spirituall kingdom day by day in vs, vntill he might fully ioyne vs vnto himselfe being perfectly regenerate and washed againe from sinne and corruption, and so he might be God all in all. 1. Corinthians. 15.

The thirde fruite.

THE thirde fruit is the defense of y^e Church against all our enemies, sinne, the flesh, the worlde, tyrantes, diuels: all which our heauenly father calleth the enemies of Christ: and in verie deede he sheweth dayly examples of his power in ouerthrowing them, Psal. 110. *The Lorde hath said to my Lord, sit at my right hande, vntill I make thine enimies a footstool vnto thy feete. Iehoua shall sende the scepter of thy strength out of Sion: rule in the middest of thine enimies.* Surely a wonderful consolation that we are his brethre, yea his members, to whome all power is giuen in heauen and in earth, without whose will and

& power, neither the Turkes nor antichrist can deuise any thing against the Church, no nor conclude or moue so much as a finger for the executing of their counsailes: so that Christe raigneth in such sort in the middest of his enemies, that he will not be shut out, no not out of their most secrete counsailes. Yea we are the brethren and members of that Christ, by whose most present diuine power, all men are gouerned, and all creatures in heauen and in earth; so that wee may saye with full securitie of minde with the Apostle, Romanes 8. *Who shall separate vs from the loue of Christ: shall tribulation? shall anguish? shall persecution? shall hunger? shall nakednes? shall danger? shall the sword? (as it is written, For thy sake are we killed all the day long, we are counted as sheepe appointed to the slaughter) yea but in al these thinges, we are more then conquerours through him that hath loued vs. For I am perswaded that neither death, nor life, nor angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creature shall be able to separat vs from the loue of God, which is in Christ Iesus our Lord. If when Christ raigned in humilitie the diuels were constrained to aske him leaue, howe shall they nowe dare to attempt anie thing against any member of Christ, after that Christ is ascended on high & hath led captiuitie captiue, vnlesse first they shall entreate the Lorde Christ? But faithfull is Christ our Lorde, who shall not suffer vs to bee tempted, aboue that wee shall bee able to beare.* 1. Corinthians 10. If
then

then when he gouerned his kingdom in humilitie and great abasement, the sea was still, when he said, Mar 4. *be still*; What shall be now done, he raigning in high glorie when he wil declare his wil, as were but by a becke, against y^e stormes of persecutions? But wee are the members of so great a Lorde, and of Christ, and therefore he not only can, but also will y^e which is most healthful vnto vs. And doe not we now much more deserue that Christ should vpbrayde no lesse vnto vs then vnto the Apostles (alacke for sorrowe) that same faintnes of faith, because that in the tempestes of aduersities, in the meditation of so great things our faith doeth mount vp no higher? See an example of defence Act. 18. ver. 8. 9.

From thence he shal come to iudge both the quicke and the deade.

Testimonies out of the Prophetes and Apostles.

DAniel 7. 13. I did see in a vision by night & behode one like the sonne of man came in the cloudes of heauen, and approached vnto the auncient of dayes, and they brought him before him, and he gaue him dominion & honour and a kingdome, that all people nations and languages, shoulde serue him: his dominion is an euerlasting dominion, which shall neuer be taken away, and his kingdome shal neuer be destroyed. And in the Epistle of Iude, verses 14. 15. And Enoch also the seauenth frō Adam, prophesied of these, saying, beholde the Lorde commeth with thousandes of his
Saints

Sainctes, to giue iudgement against all men,
and to rebuke all the vngodly among them, of
all their wicked deedes, which they haue vn-
godly committed, and of all their cruell spea-
kings, which wicked sinners haue spoken a-
gainst him. Matth. 25. And when the sonne of
man commeth in his glorie, and all the holy
Angels with him, Then shall he sit vpon the
throne of his glorie, and all nations shall bee
gathered before him, and hee shall separate
them one from an other, as a sheepehard sepa-
rateth the sheepe from the goates. And he shall
set his sheepe on his right hand, and the goates
on the left. Then shall the king say to them
on his right hande, Come ye blessed of my fa-
ther: take the inheritance of the kingdome pre-
pared for you from the foundation of the
world. For I was an hungred, and ye gaue me
to eate, I thirsted, and you gaue me to drinke.
&c. 2. Pet. 3. verse 9. The Lorde is not slacke
(as some men count slackenesse) of that pro-
mise he hath promised, but is patient toward vs,
and woulde haue no man to perish, but all to
come to repentance. But y day of the Lord wil
come as a theefe in the night, in y which y hea-
uens shall passe away with a noise, and the ele-
ments shall melt away with heate, and the earth
with the workes therein shall be burnt vp. See-
ing therefore that all these thinges must be dis-
solued, what maner of persons ought ye to be in
holy couersation and godlinesse, looking for
and hasting vnto that day of the Lord, by the
which the heauens being on fire shall bee
dis-

dissolued and the elementes shall melt with heat

Why this article is added vnto the former.

THis article is added vnto the former, for the greater confirmation of our faith. For because Christ sitting at y^e right hand of his father, doeth so exercise his kingly power of iudging, partly by defending his that are in couenant with him, that yet in the meane while hee keepeth them vnder the crosse and wronges of their enemies, to mortifie sinne: partly so bridling the vngodlie, Actes 12. that in the meane season he leaueth many thinges unpunished, to the ende his long sufferance may exclude all excuse: and therefore Christ our Lorde will to the ende that wee bee not troubled with any miseries or crueltie of enemies, that we shoulde lift vp our heades with true confidence of minde to looke for his coming, that the greater our miserie shall bee, the more certaine wee may bee, that the daye of our triumph is at hande, and of the righteous destruction of all the wicked enemies of God.

That the generall and last iudgement must of necessitie be, that we may bee armed against those scorner, whome the holy Ghost hath foreshewed shoulde be, by Peter the Apostle in these last times,

A sure foundation may bee taken from the righteousness of God, and the state of the righteous in this life, as Paul hath concluded in the 1. Thes. 1. *For it is a righteous thing with God, to recompence tribulation to them that trouble you; and to you which are troubled, release with us, when the Lorde Iesus shall shewe himselfe from heauen with his mightie Angels in flaming fire, &c.*

Forasmuch therefore as that recompence is not in this life, which the righteousness of God requireth, and this notwithstanding this righteousness remayneth firme & vnmoueable with God for euer, that the wicked may be punished, the Godly may receiue that same promised release, there vpon the Apostle inferreth, that that is a manifest token of the iust iudgement of God to followe of the comming of the Lorde; Furthermore this foundation being laide, the destruction of the citie of Ierusalem maie bee added: which Christ ioyned with the prophcie of the last iudgement, not without a great & weightie cause, that is to say, the figure with the thing signified: that wee might no more doubt of his wrath to come vpon the vngodly in the day of iudgemēt, then of the shame of the Iewes foreshewed of Christ, which yet they beare before our eyes. Matth. 24. Luke 21.

Of the meaning of this Article.

THE meaning of this article is: I doe beleeue that Iesus Christe doeth not onely nowe exercise his kingly power of iudging,

ing, by his vertue from heauen by diuerse examples aswell in defending the godly, as representing the wicked: but also that he shall solemnly come from heauen from the right hande of the power of God in a corporall presence, thorowly to iudge all men, as well those that are departed out of this life frō the beginning that the worlde was created, whose bodies shal rise againe; as those whome that day shall finde remaining yet liuing in this worlde, who shall soudently be changed. Nowe forasmuch as to iudge is to absolue the innocent & to beautifie them, and to condemne the wicked, and to punish them: I belecue that he shall so iudge, that hee shall fully deliuer the godly, and beautifie them with eternall glorie: & contrariwise that he shall fully execut the condemnation vppon the contemners of so great long suffering & patience, and so shal drowne sathan (as Pharaoh) with all his armie in euerlasting destructiō, but he shal bring in his considerats fully deliuered from al tyrannie of the wicked into y same true heauenly inheritance, as into the lande of promise: to which Paul would haue vs to loke, whē he saith, as often as ye shall eat of this bread, & drinke of this cup, ye shal shew forth the Lords death vntil his comming againe.

Why the comming of Christ is not so feareful vnto the faithful.

FIRST y cause doth cōfort y faithful for which he shal come to indge. Now y chiefe end of y cōming againe of Christ to iudgement, is the

the glorifying of the Church, that is to say, that sinne and death being fully overcome, and the enemies of the kingdome being adiudged by y^e iust iudgemēt of Christ to everlasting paine, and so all offences and impediments removed which did let the glory of the sons of God, God might appeare without any let fully & perfectly glorious in his saints, Eph. 5. 1. Cor. 15. Christ setteth this same cause or rather ende & scope before our eyes, whilest he calleth that day the day of redemption. Secondly y^e very person of the iudge doth take frō vs al feare. For even for this cause the father hath deliuered al iudgmēt to the son, as he is the sonne of man y^e he might make our consciences quiet, & take from vs all terror of condemnation. Ioh. 5. 22. 27. Both because y^e now we belecue y^e he shall be iudge, and also because we shal behold him with our eyes in whose body our sinnes are cleansed, and all y^e curse taken away. Heb. 9. 28. Tit. 2. 13. 14. Last of al the commandement & promise of Christ doth free & deliuer vs frō al feare. The cōmandement is plaine in Luk. 21. *Whē ye shal see these shinges come to passe, be of good comfort, & lift up your heades. Math. 24. It shall come to passe, that yee shall heare of wars and rumors of warre, but see that yee be not troubled, for these things must be.* The promise is plaine in third of Ioh. *He that beleueneth in the son, is not iudged or cōdēned.* And cap. 5. 24 1. Thes. 4. 14. 17. & cap. 5. ver. 9 10. Ioh. 17. ver. 22. 24. yea & let y^e promise be cōsidered which is in 1. Cor. 6. *doe yee not knowe that the saintes shall iudge the worlde?* And a little after, *bee yee ignorant that it shall come to passe, that wee shall iudge the Angels?*

And surely seeing all the Articles of the faith are deliuered for our consolation, it must needes be that this article also of iudgement is deliuered, not to shake, but to confirme and establishe our faith.

Howe we ought to make our selues ready to iudgement,

WE must prepare our selues to the iudgement of Christ, by faith and a good conscience: that is to say, by a faith which leaneth vppon a fast and sure foundation: and by the fruites of faith which doe beare witnesse of it, and with which it is exercised: Nowe the foundation of faith is not our merite, neither in whole, nor in part: but of Christ alone, who deliuereth vs from the wrath to come. 1. Thess. 1. *For no man can lay any other foundation, then that which is laide alreadie, to wit, Iesus Christ. 1. Cor. 3.* The which also is manifestly vnderstood by the wordes of the iudge himselfe: For first he saith, *Come ye blessed of my heavenly father:* Nowe wee are not blessed by, or in our selues, but by Christ, by whome we are both deliuered from the curse, and also adopted to be sonnes of the meere good will, and free purpose of God. Galat. 3. Ephesi. 1. 2. The iudge further addeth, *Possesse for an inheritance the kingdome prepared for you from the beginning of the worlde.* If an inheritance; then no merite: If prepared from the beginning of the worlde; then not gotten by vs which yet were not. And these things con-

cerning the foundation wherevpon our faith leaneth. Nowe after that I am assured through faith, that I am one of the sheepe of Christ, which he hath redeemed not with golde and siluer, but with his owne blood: I must endeavour that I may haue those same markes where with by his spirite hee is wont to marke his sheepe, to wit, fruits worthie repentance: which are, that I feede Christ being hungrie, and giue drinke vnto him being thirstie in his mēbers; that I receiue Christ by hospitalitie in strangers, &c. But the faithfull rest not vpon these workes of thankfulness, like as also they shall say in the iudgement, Lord, when saw we thee, hungrie and thirstie, and gaue meate & drinke vnto thee? But they shall onely reſte vpon Christ, who is made vnto them of God, wisdom, righteousness, sanctification and redemption. 1. Cor. 1. To these fruites and exercises of faith, belong sobrietie, calling vpon the name of God, and watchfulness. For it is a precious deceit of sathan, whilest he persuadeth men that that same iudgement is yet farre off: or that there is no neede euerie houre or moment to looke for it: when as notwithstanding the commaundement of Christe, and the doctrine of the Apostles require speciall watchfulness, Luke 21. Matth. 24. verse 44. 45. 1. Thessa. 4. vers. 15. 17. and chapter 5. verse. 1. 2. 1. Pet. 3. Besides these, the looking for iudgement, doeth admonish the faithful, that aboue all things they take heede vnto themselues, least they defile their bodies or their soules with the ido-

latrie of Antichrist or with the like, & that they vnderprop their mindes with patience, concerning which matter there are extant graue admonitions Mat. 24. ver. 24. 25. & Apo. 14. ver. 7. 7. 11. 12. & chap. 18. ver. 4. To conclude, wee must keepe a good conscience in al things, even vntil the Lord shal come, who shall make manifest y secretes of darkenes, & shal lay open the counsels of the hart. 1. Cor. 4. 5. So Paul saith, Act. 24. In this therefore I exercise my selfe that alwayes I may haue a conscience without offence before God and men.

THE THIRDE part of the Creede.

I beleene in the holy Ghost.

Testimonies out of the Prophets and Apostles.

I Joel 2. 28 And it shall come to passe afterward: I will power out my spirit vpon all flesh, & your sonnes & your daughters shal prophecie: your olde men shall dreame dreames, and your yong men shal see visions: yea and vpon the seruants and maidens in those days, I will powre out my spirit, and I will shewe wonders in the heauen & in the earth: blood, & fire, & pillars of smoke: the sonne it selfe shalbe turned into darkenes & the moone into blood, before the great & terrible day of the Lord come. And further it shal come to passe, that whosoener shall cal vpon the name of Iehonah, shall be saued:

saied: for in Mount Syon, and Ierusalem shall be deliuerance, as the Lorde hath saide, and in the remnant whome the Lorde shall call. Actes 2. 16. 17. But this is that which was spoken by the Prophet Ioel, And it shall be in the last day, saith God, I will powre out of my spirite vppon all fleshe, and your sonnes and your daughters shall prophesie &c. Esay 59. 20 21. And the redeemer shall come to Syon, and vnto them, that turne from iniquitie in Iacob, saith Iehouah, and I will make this my couenant with them, my spirit, that is vpon thee, & my words which I haue put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, saith the Lord, fro hence forth euen for euer. Ioh. 14. verses 16. 17. 18. 19. &c. I will pray the father, and he shall giue you an other comforter, that hee may abide with you for euer, euen the spirite of trueti whome the worlde can not receiue, because it seeth him not, neither knoweth him: but yee knowe him, for he dwelleth with you, and shall be in you. I will not leaue you fatherles: but I will come to you, yet a little while, and the worlde shall see me no more, but ye shall see mee: because I liue, ye shall liue also. At that day shall yee know that I am in my father, and you in me, and I in you. Manie moe testimonies were alledged, when wee entreated of the trinitie.

The meaning of this article.

I Beleue that the holy Ghost is xerie true & euerlasting God, and of the same substance together with the father and the son, and yet notwithstanding a person distinct from both,

as proceeding from them both. And therefore forasmuch as he is verie God, I place my confidence and trust in him, as in the father and in y^e sonne, and I trust in him that he will worke al, that in me, being emptie of all good, that hee himself hath promised in his word, & for which cause he is sent of the father & the sonne. Now his effectes they are many and diuerse. For first of all he is giuen, that he may witnes the loue of the father in our hearts, Gal. 4. & that he may lighten the eyes of our minde with the knowledge of Christ: & that through faith he may so engraft me into Christ as a brāch into y^e vine & may make me a partaker of Christ, & al his benefits, Ioh. 15. This coniunction with Christ & his benefits, which the holy ghost doeth worke in vs, y^e scripture doth expresse with great force when he saith, y^e the holy ghost doeth sprinkle vs with the blood of Christ, 1. Pet 1. doth make vs members of Christ, 1. Cor. 6. doth feede vs wth Christ, Ioh. 6. doth make vs drinke of Christ, 1. Cor. 10. & the 12. and doth build vs vpon Christ, Eph. 2. In which the office and end of the holy ghost giuen vnto vs, is shewed. y^e through faith it may most neerely knit vs vnto Christ, and may work y^e like things both in y^e mēbers & head, seeing it is y^e same spirit, y^e is to say, y^e very same life & glory, Rom. 8. I beleue y^e the holy ghost as the true & very God wil worke these things in me, which he hath promised vnto me y^e beleue; eueⁿ as these his peculiar epithetons & names do declare: that he is y^e water flowing vnto euerlasting life, Iohn. 4. 7. A water which shal cleanse
me

me, Ezek. 36. 1. Corinthians, 6. An annoynting which shal remaine in vs, 1. Iohn. 2. the seale and earnest of inheritance: in all which it is promised vnto vs that he is giuen vnto vs to comforte vs in all aduersities, to helpe vs in our infirmities, to make intercession for vs with sighes and grones that can not be expressed, (forasmuch as we knowe not to pray as we ought) and so that he be our true comforte or aduocate, who suffereth not vs to be destitute of his counsaile and helpe, but handleth our cause himselfe, to the ende he may be in vs and remaine with vs for euer, Iohn. 16. To him I trust, to him I wholly deliuer my selfe to be gouerned, comforted, and quickened in the father, and in Iesus Christe his sonne, who through the holie Ghost make their abiding with vs.

The applying of this doctrine to the covenant of grace.

THat same euerlasting couenant that God hath stricken with Abraham, the Sonne of God in mans nature, taken of the seede of Abraham hath confirmed, by satisfying the righteousness of God perfectly, in manner as I haue confessed in the former articles of faith. Nowe it resteth that the holie Ghost engraft vs into Christ through faith the true seed of Abraham, and so powre out that blessing, promised to Abraham and his seede vpon vs, and by the earnest of an euerlasting inheritance. Paule saith in the third to the Galathians, that in the Gentiles the blessing of Abraham is extant in Christ

Iesus, that we might receaue the promise of the spirit through faith. And a little after, *Now to Abraham and to his seede were the promises made*, he saith not, & to the seedes, as speaking of many: but, *and to thy seede (as of one) which is Christ*. Also, *And if yee be Christs, then are yee Abrahams seede & heires by promise*: And Rom. 9.8.2. Cor. I. 21.22.

How the holy Ghost is giuen, and howe we know whether we haue it or no.

THe holy Ghost is giuen by the ministry of the Gospel as by an ordinary meane. Gal. 3. *This onely would I learne of you, receiued ye the spirit by the works of the lawe, or by the hearing of faith preached?* Also Ephes. I. verse 13. and 1. Cor. 12. verse 13. Now thou shalt knowe by the working of the holy Ghost that thou art a partaker of the holy Ghost. For euen like as thou seeest not the winde, but dost feele his operation: so the holy Ghost is knowen by his working, as Christ teacheth Iohn 3. These are the principall and chiefe workes of the holy ghost in vs: faith, inuocation, & grones. 1. Cor. 12. *No man can say, Lord Iesus, but by the holy Ghost*: and the 2. Cor. 4. because we haue the same spirit of faith, according to that which is written: *I beleeue and therefore I speake*: so we also beleeue, and for that cause we also speake. Ro. 8. *Because we are sonnes, therefore God hath giuen the spirit of the sonne into our heartes, by which we crie Abba Father*. And in the same place, *The spirit maketh intercession for vs, with grones that cannot be uttered*. Besides these, the being

being displeased with our selues, and the hatred of sinne, or rather the battell against sinne is a sure, and vndoubted token y we haue the holie Ghost, & that we are ingrafted into Christ. For the flesh fighteth not against it selfe. Rom. 8. *There is no condemnation to them which are in Christ Iesus, which walke not after flesh, but after the spirit.*

THE FOVRTH PARTE OF the Creede.

I beleue the holie Catholike Church, the communion of Saintes.

Testimonies out of the Prophetes and Apostles.

GEnesis 9. God enlarge Iapheth, that he may dwell in the tabernacles of Sem. Esaie 54. Reioyce O barren which doest not bring forth, breake forth into praise, and reioyce which diddest not bring forth, because moe are the Sonnes of the desolate, then of the married wife, saith the Lorde. Enlarge the place of thy tentes, and let them spread out the curtaines of thy habitations. And a little after, For he that made thee, is thy husband (whose name is the Lord of hostes) and thy redeemer is the holie one of Israel, who shalbe called the God of the whole world. Also to the Galatians 4. verse 27. and Esaie 60. ver. 1. 2, &c. Arise, be enlightened, because thy light commeth, and the glorie of the Lord is risen upon thee. For behold darknes shal couer the earth, & thicke darknes the people: but the Lorde shall arise upon thee, and the nations shall

shal walke to thy light, and Kinges to the brightnesse of thy rising. Ezech. 37. verses. 22 24. and Chapt. 10. And there shal be one sheepeheard, and one sheepfolde. Iohn 11. verse 52. And not that Iesus should die for that nation onely, but also that he should gather together in one the children of GOD which were scattered, Apoc 5 9. 10. Thou hast redeemed vs vnto God, through thy blood out of euery tribe, and tongue, people, and nation.

What this part conteineth.

THE fourth part conteineth the effect of all that went before. For except we will that the Father haue sent his sonne in vaine, and that his sonne also hath suffered, and is risen againe in vaine; that the holie Ghost was promised and sent in vaine: we must needes beleue that the effect of all these is, that the Father in Christ by the power of the holie Ghost doth builde vp a newe people vnto himselfe, whom before he had freely chosen, with whom he doeth enter into a free couenant, and to which he doth communicate him selfe and all his benefites, Esaie 53. When he shal laie down his soule a sacrifice for transgression, he shal see the seede that shal prolong his daies, and the will of Iehouah shal prosper in his hand, &c. Eph. 2. ver. 6.

The meaning of these wordes, I beleue the Catholike or vniuersal Church.

THe meaning is that the sonne of God, euen from the beginning, (Matt. 11. ver. 12.) gathereth and buildeth vp a people vnto himselfe, from the whole bodie of mankinde, elected before all worldes, whom Christ raiseth vp beeing dead in sinnes, and reconcileth vnto himselfe by the ministerie of his worde, and renueth by faith to life euerlasting, Iohn 5. vers. 8. Ephes. 2. ver. 1. 2. 3. and Chap. 5. vers. 26. which he adioyneth vnto himselfe as his spouse or wife, that all the true members of this people may haue true fellowship with Christe and mutuall amongst them selues, both in this and in the life euerlasting, 1. Iohn. 1. Amongest which people I trust my selfe to be enrolled and neuer to be blotted out from them, Iohn. 10. & 17.

Why the Church is called Holy.

BEcause none can be vnited vnto God, vnlesse he be holie and pure, euen as God is holie & pure: therefore I doe vndoubtedly beleue that God doth iustifie and also purge those whom he hath chosen to this inseparable vnion to holinesse and innocencie of life, that the glorie of God may shine in them, Rom. 8. Ephes. 5. Nowe the Church is holy two maner of waies, by renouation, and by imputation. By renouation in it selfe, that same holinesse is onely begun: Rom. 7. Of this same first maner of holinesse, it is saide, 2. Cor. 7. *Working your sanctification*, and 1. Thes. 4. ver. 7. But by imputation her holines is most perfect in Christ, as he saith,
I say

I sanctifie my selfe for them. In this second manner of holinesse I beleue that there is no sinne, no death in the Church, that is to say, that no fault or punishment is imputed to the true members of the Church. Because they that beleue in Christ, are not sinners, are not guiltie of death, but are simply holie, and righteous, Lords ouer sinne and death in Christ, and liue for euer. Ro. 5. ver. 8. 9. and Heb. 10. ver. 14. Colo. 2. ver. 10. Ro. 8. 1. Thess. 5. 10.

Why the Church is called Catholike.

THE Church is caled Catholike, or vniuersal, because that like as there is one head of the Church, to wit Christ: so the vniuersal members thereof scattered throughout the worlde, doe giowe vp into one bodie, by the same spirite. Ephes. 4. 1. Cor. 10. and 12.

Communion of Saintes.

Testimonies out of the Prophetes and Apostles.

Leuiticus 26. and 2. Cor. 6. verse 17. Ye are the Temple of the liuing God, as God hath saide, I will dwell amongst them, and I will walke there, and I will be their God, and they shalbe my people. Wherefore (Esay 52.) Come out from among them and separate your selues saith the Lorde, and I will receiue you, I will be a father vnto you, and ye shalbe my sonnes and daughters, saith the almighty. Also Ioel 2. vers. 32. 1. Tim. 3. verse. 15. 16. That thou maist know howe thou oughtest so behaue thy selfe in the house of God, which is the Church of the liuing God, the pillar
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and ground of trueth, 1. Cor. 12. verses 13. 14. For by one spirite, we are all baptised into one bodie, whether we be Iewes, or Grecians: whether we be bonde or free, and haue beene all made to drinke into one spirite, 1. Cor. 10. 17. Because we that are many, are one loafe, and one bodie, who are partakers of one and the same bread, Also to the Heb. 3. verse 13, &c. 1. Iohn. 1. That which we haue seene and which we haue heard we declare vnto you, that you also may haue fellowship with vs, & that our fellowship also, may be with the Father, & with his sonne Iesus Christ: & these things write we vnto you, that your ioie may be full. Acts. 2. 47. And the Lorde added to the Church from day to day, such as should be saued.

The meaning of these wordes.

THe communion of Saintes, signifieth both that same outward fellowship, wherby the people as members of the visible Church thorough the ministerie of the doctrine both of the Prophets, and Apostles, and also of the sacramentes, are called into one bodie, and also that same inwarde coniunction, whereby those whome the Lorde hath alwayes chosen in this visible congregation, that is to say, the true beleeuers, are knit and vnited together with the father, with Iesus Christ his sonne, and mutualie one with another amongst themselves. Concerning that same outward vnion we must knowe that the truth of the propheticall, and Apostolical doctrine is an vndoubted token of the visible Church, 1. Tim. 3. Besides all that professe that same trueth, wheresoeuer they shall come in the world to any visible companie of
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the Church, they haue right to communicate in hearing the worde, in prayers, and receiuing of the sacraments. Esai. 2.2-3. yea all the faithful haue commandement that wheresoeuer there is a visible assemblie of the Saints, that they ioyne themselues vnto it, and by no meanes separate them selues from that cōmunion. The Church also is bound to receiue them, and to the vttermost of her power, with a cheerefull minde to communicate those meanes which are committed vnto her, such as all bodily and spiritual helpes are to the common saluatiō. And as touching that same inward vnion or fellowship, it hath as it were these degrees. First all the elect haue the same right of the children of God, that is common to all: and so the same Father in heauen, Rom. 8.

Secondly, all the elect are endued with the same faith, whereby euen from the beginning, they were engrafted into the sonne of God, and yet are engrafted, which is a forcible, and an effectuall calling.

Thirdly, the same fauour of iustification in Christ is common to all vnder the olde & newe Testament.

Fourthly, glorification is also common to the whole bodie: so y^e the inhabitation of the Father, the Sonne, and the holie Ghost, was alwaies the same vnder either testament. to which scope and end al the gifts of the holie Ghost tend, bestowed for y^e common building vp of the whole bodie, that at length the glorie of the king may fully shine in the whole bodie.

I beleene the forgiuenesse of sinnes.

Testimonies out of the Prophetes and Apostles.

Ieremie 31. I will haue mercie vpon their iniquities, and I will not remember their sinnes any more: & Chapter 33. also Psal. 103. O my soule, blesse thou Iehouah, and forget not all his benefites; who forgiveth al thine iniquities; who healeth all thine infirmities. And a litle after, He hath not dealt with vs according to our sinnes, neither hath he rewarded vs according to our iniquities. For as the heauens are high aboue the earth; so hath his mercie preuailed towards those that feare him. As farre as the East is from the West, so farre hath he put our offenses from vs. And 1. Iohn. 1. The bloud of his Sonne Iesus Christ hath purged vs from all our sinne. The benefites which Christ communiceth vnto his Church, by the vertue of the holie Ghost, are set out a litle more fully in these last articles. Nowe his benefites are to be considered two manner of waies. First in respect of the possession which we haue in this life, and in which we stande. Moreouer in respect of the full enioying and perfection of them, which vndoubtedly we shal be partakers of, in the life to come. I vnderstand the possession of the benefis of Christ which we nowe haue in this life, thus: that euen like as there is no saluation without the Church, which is the bodie of Christ, so also all they, which are his true and liuely members now haue & do vndoubtedly possesse true happiner, all which we comprehend in the Creed, under

the forgiuenesse of finnes, as the Apostle proueth Rom. 4 out of the 32. Psalme, Blessed are they, whose iniquities are forgiuen, and whose finnes are couered.

The meaning of this Article.

I beleue that whatsoeuer is sinne, and so called, whether it be originall, or by birth, as transgression in the loines of Adam, & the corruption that folowed of it, which I beare about in my flesh: or whether it be actuall sinne, as thoughtes, wordes, and wicked deedes, which spring from thence: I beleue I say, that all that through faith, whereby I am engrafted and dwell in Christ, in the free and vnderfuered goodnesse of God, is freely forgiuen me, and so freely, that all memorie, aswell of the fault, as of the punishment, like as if I had neuer sinned, or had no sinne, is taken away from before God: and therefore I trust that I am now already blessed.

Nowe for asmuch as nothing is more harde then to beleue the forgiuenesse of finnes, goe to, let vs see what are the causes of this certaintie concerning the forgiuenesse of finnes. The chiefe and principall cause is, because the couenant and oath of God, which contineth this article in it, is confirmed by the death of the testator himselfe, which is Iehouah, that God will not be any longer mindefull of our finnes: of the testator I say, euen of God himselfe, which had made that couenant. Nowe what can be

A greater confirmation of this couenant and testament, then when that personall worde who is the true and euerlasting God vouchsaferh to confirme by his death which he took vpon him in the flesh the same thing that he promised. Now it is plaine out of the 31. Chapter of Ieremy, that it is Iehouah himself that maketh that testament or couenant. And in the eight Chapter of Hebrues verses 15. 16. and againe in the 9. it is plainly taught, that it is the same Iehouah, which by his death hath confirmed the same testament. Where there is a Testament (saith he) there must be the death of him that made the Testament. In which place, he also saith, that the same Christ which died, was the maker of that same Testament promised in Ieremie: Also Act. 20. Now what may be said or thought greater in heauen, or in earth, then that this article; I belecue forgiuenesse of sinnes; should be confirmed by the death of God him selfe?

That sinne is forgiuen, not that it should not be, but that it should not be laide to our charge.

BVt whether may we say that our sinnes are so forgiuen, that no remnants thereof remain in vs? No, in no case: for although sinnes be in vs, and shalbe euen vntill our death: yet notwithstanding, we belecue, that they shall not bee laide to our charge, but for the merite of Christ shal be forgiuen vs. And therefore

Saint Paul with the Prophet, pronounceth not them blessed, in whome there are no finnes, but whose finnes are couered. The whole matter tendeth to this, that we vndoubtedly beleue that the Church which is the mysticall bodie of Christ, and euerie member of it, doth possesse in this life not an vncertaine and temporall; but a firme and an euerlasting forgiuenesse, not of one, or another sinne, but of all finnes; with which they must struggle, which haue ioyned with it an incredible peace and quietnes of conscience, and therefore happines it selfe. For this is the meaning of the Prophet, when he saith, that nowe God doth crowne vs with mercie & compassion. And Iohn 5. He that beleeueth in me, hath passed from death to life. But God forbid that we should take occasion hereof to sinne, because we beleue that our sinne is forgiuē vs. For as many as are truly engrafted into Christ through true faith, besides that benefite of forgiuē with which the image of Sathan is couered: we begin to possesse therewithal another, to wit the restoring of the image of God, which consisteth in the mortification of the old man, and quickening of the spirit. Rom. 6. Now both these benefites are freely giuen vs of the father for Christ, into whom whilest he doth engraft vs by his holy spirit, first he couereth our finnes by the imputation of the perfect obedience and satisfaction of Christ, then he doth further begin in vs by the same spirit that same newe obedience, which is an vndoubted

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testimony of our engraftment into Christe, and therefore of the forgiuenes of sinnes, Rom. 8. in the beginning of the Chapter. For the free couenant of God doth containe these two partes, as may be seene in the 31. Chapter of Jeremy. And hereof it commeth to passe that it is euerlasting: because both he writeth his lawe in our heartes, that is, through his spirite he beginneth a newe obedience that we depart no more from God. Jeremy 32.40. and because that being vnperfect, he will remember our sinnes no more. Where these two are, there is sure friendshippe, a constant and euerlasting couenant.

*The resurrection of the flesh.**Testimonies out of the Prophets and Apostles.*

Daniel 12. verse 2. And many of them that sleepe in the dust of the earth shal awake, some to euerlasting life, and some to shame and perpetual contempt. Iob 19. verse 25. I knowe that my Redeemer liueth, and he shal stand in the last day upon the earth, and I shal be clothed againe with my skinne, and shall see God in my flesh. I shal see him my selfe & none other for me. Paul (1. Cor. 15.) as it were with the finger pointing at those same bodies which we carrie about, saith on this wise: that this corruptible, that this mortal, this I say and none other, must put on incorruption, and immortalitie.

The meaning of this article.

THe articles that followe, containe the confirmation or perfecting of those same benefites of Christ, to wit, that same blessed life, which we shal liue, both in bodie and soule in the kingdome of our heauenly Father, beeing fully ioyned with our head Christe, beeing fully regenerate and transformed into his image and glorie, 1. Cor. 15. Philip. 3. For our soules, as soone as they shall passe out of this life, shal enter into the rest of their Lorde: for that whiche was spoken vnto the beleeuing theefe, is also spoken to all the faithfull. Nowe in the end of the worlde their bodies being taken againe, they shall enioy full happinesse. And certainly the verie same bodies, which hauing put off al infirmitie, shal put on incorruption, incomprehensible power, & glorie, a taste whereof Christe gaue vnto his Apostles in the mount: Matth. 17. for he was transformed before them, and his face did shine as the sunne, and his garments were glistering as the light,

That the dead as well righteous as unrighteous must needes rise againe.

THe resurrection of the dead hath most sure and certaine foundations. First of all the infinite power of God, whereby he could create our bodies of nothing, and whereby he can bring

bring all thinges vnder subiection to himselfe, Gene. 1. Rom. 4. Philip. 3. Further his vnchangeable will, wherein he hath declared his righteousness, vpon which foundation, the reason of the Apostle (2. Thess. 1.) leaneth. For it is a righteous thing, with God (saith he) to render affliction vnto them which afflict you, and to you who are afflicted, release together with vs, when the Lorde Iesus shall be reuealed from heauen with the Angels of his power. The righteousness of God requireth, that not other bodies, but euen the verie bodies, of the wicked be afflicted, and that the bodies of the godlie receiue that promised release: nowe whatsoeuer God can, and will that of necessitie is done.

*That the same bodies, which we beare here,
shal rise againe.*

THese verie same bodies and none other concerning the substance, shall rise againe. For God is the fountaine of life, who hath taken into his couenant not halfe man, but whole man, and therefore shal quicken our bodies that are confederats vnto him. For the God of Abraham of Isaac, and of Iacob, who is also our God, is not the GOD of the liuing, but of the deade, like as Christ himselfe proueth the resurrection by the couenant. Therefore these verie same bodies in respect of the substance, shall rise againe. But if any man will aske concerning

the qualities, there is a great diuersitie, and so is that same voice of Christe to be vnderstoode, Matth. 22. that in the resurrection we shal bee as the Angels of God in heauen. And Christ saith, Matthew 13. Then the righteous shall shine as the sunne. For this cause the bodies of the faithfull are called clarified bodies, of the clearenes of the heauenlie light where-with they are enlightened: and they are called glorious bodies, of that same glory which appeareth in that same clearenes, (as in the face of Moses) & spiritual bodies of the spirit of Christ by which they are quickened & bewtified, not to returne againe to nothing. Now the cause of this our glorious resurrection is set forth in the third fruite of the resurrection of Christe. In deede the bodies of the wicked shall also rise againe, as I shewed before when I sette forth the foundations of the resurrection. And Paule expresseth this: Actes 24. But in a condition and qualitie diuerse from the godly. For infirmitie, shame, corruption and misery shall not be taken from the bodies of the vngodly: but like as they rise in shame, so by the iudgement and power of God they shalbee confirmed in shame and corruption: so that they shalbe made immortall and incorruptible in corruption and death it selfe, not to bee consumed with any tormentes, but as it were hot burning yron, they shall burne for euer, Daniel 12. Some shal rise to euerlasting shame:

shame: and Math. 25. The reason is, because not onely the first death, but also the seconde, which is everlasting, is the punishment of sinne committed aswell in body as in soule against the infinite maiestie of God.

And life everlasting.

Testimonies out of the Prophetes and Apostles.

ESay 64. verse 4. *And since the beginning of the worlde they haue not heard nor understoode with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him. The which place Paul citeth. 1. Cor. 1. which the eye hath not seene, which the eare hath not heard &c. And in 21 of the Apoc. And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrowe nor crying.*

The meaning of this article.

TH E meaning is: I beleue that the same life which is in Iesus Christ, shall be reuealed also in mee: Coloss. 3. Your life is hid with Christ in God. When Christ our life shall be made manifest, then shall you also be made manifest in glorie. The name of everlasting life comprehendeth in it all that same happinesse and gladnesse both of soule and body, which the soules enioye by and by after this

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life through Iesus Christe, and which also the bodies ioyned to the soules shall enioye with them, when they shall be taken vp into the aire that they may bee alwayes with the Lorde. 1. Thess. 4. I confesse not onely this euerlasting life: but I trust that it is prepared & proper to me. Christ confirmeth this proprietie and feeling begun thereof, which a full fruition shall follow, saying, Verily, verily, I say vnto you, he that heareth my wordes and belecueth on him that sent me, hath euerlasting life, and shal not come into iudgement, but he hath passed from death to life. Iohn. 5. vers. 24. The Apostle out of the Prophete Esay. 1. Cor. 1. doeth so shadowe out the full fruition and the enioying thereof, as which can not be comprehended by any thought or vnderstanding in this life, whiche the eye hath not scene &c. There is a notable picture of it in the Apocalips, chapter 21. where amongst other thinges he saith, I haue not scene a temple in it: for the omnipotent Lorde is the temple thereof, that is the lambe. Neither doeth this citie neede sunne or moone to shine in it. For the glorie of God hath enlightened it, and the lambe is the light thereof. For God to whome in Christe wee shall then bee so fully ioyned and knit as the fountaine of all goodnes, that beyond him there is nothing to be desired, to the ende wee might bee truelie happie, as hee saith to the father of all nations, and so to all beleeuers Genesis 15. I am thy greate rewarde: and Psalme 16. David saith,

saith, Iehouah is my portion. This fountayne doeth plentifully powre out it selfe vppon vs after the resurrection of our fleshe, as the Apostle teacheth that God shall bee all in all.

The scope or vse of this Article.

THe scope is that the faithfull may knowe, that their full and stayed felicitie is not in this earth, and that he that hath begune his worke in vs, wil also perfect it. Of which knowledge there is a threefolde vse. First the remembrance of our departure hence into euerlasting life to that same chiefe & high good, will not suffer our heartes to bee fastened here to these earthly thinges as the Apostle sayth, 2 Corinthians 5. And therefore we are alwaies of good comforte, and wee knowe, that seeing wee are straungers in body, wee are hardely absent from the Lorde (for wee walke by faith and not sight) but we trust and rather desire to depart out of the body and to goe to dwel with the Lord. And for this cause we endeavour that both dwelling & departing hence we may bee acceptable vnto him. So in the 8. to the Rom. Wee our selues which haue the first fruites of the spirite, do grone with our selues waiting for the adoption, that is, the redemption of our bodies. 1. Pet. 1. passe the time of your abiding here in feare, hee calleth it an abiding here, but not a dwelling.

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The seconde vse is patience and constancie. For this same full felicitie is propounded to be beleueed, to this end that the faithfull, when they shall marke that same taste of happinesse, which they feele by the first frutes of the spirit, and shall perceiue that they are farre of from the full fruition and enioying of it, in respecte of the manifold strife which they haue with sundrie tribulations, which God vseth as instrumentes to mortifie sinne and to conserue them to the head Christ, they shoulde not in the meane season be any whit at al discouraged, but turning the eyes of their mindes to that full happines, they should waite with a peaceable minde for the day of the reuelation. For so saith Christ Luke 21. Ye shall be hated of al me for my name sake, but an heare of your heade shall not perish; possesse your soules through patience. And 2. Tim. 2. If any man striue, he is not crowned, vnlesse he striue lawfully.

Nowe this same second vse ought specially to arme the ministers of the worde, with an inuincible fortitude against the vnthankfulnessse of the worlde, to which they doe good against the will thereof, against pinching pouertie, banishmentes, and to be short sundrie daungers: that if so be that the courage of their minde, be sometimes pressed downe vnder the burthen of calamities, they remember that that same great weight of the glory prepared be put in y other scale of the ballance: which without all doubt shall so ouerwey it, that it shal make that same first to be most light. For this cause wee are not
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fluggish faith the Apostle 2. Cor. 4. but though our outward man perish, yet the inward man is dayly renewed. For our light affliction which is but for a moment, causeth vnto vs a far most excellent, and an eternall weight of glorie. Let that same promise also brought by the Angel, be alwayes in sight, which albeit it be common to all the faithful, as all are prophetes: yet it specially is directed to ministers in Daniel cap. 12. And the wise shall shine as the brightnesse of the firmament, and they that turne many to righteousness, shall shine as the starres for euer & euer. Therefore Christ also saith, Your reward is great in heauen. Matth. 5. Let them also beleue this themselues which teach others to beleue.

The thirde vse is y^e certaintie of perseuerance in faith: that is to say, that we beleue that the Lord will neuer suffer that we shall vtterly fall from grace: because he will haue vs to beleue everlasting life. If I must beleue everlasting life, I trust not without cause also that I shall be kept in the way: As Peter plainly teacheth, 1. Epist. 1. 5. which are kept by the power of God through faith vnto saluation, which is prepared to be showed in the last time. And 1. Cor. 1. 9. God is faithfull by whom ye are called into the fellowship of his sonne Iesus Christ our Lorde: to him be honor and glorie world without end. Amen.

FINIS.

Page. Line. Fault. Correction.

60	4		read, not enough to saluation.
63	6		read, embrace him by.
67	27		read, and doth.
29	1	liuing,	read, lying
122	17	pouer,	poore.
124	1	same,	some.
137	12		read, be both.
145	7		read, be upholden.
151	16	5.3.	53.
153	25		read, God made.
159	30	5.3.	53.
160	1	5.3.	53.
185	8	vhen,	vhome.
189	26	vexed,	vged.
198	30	vworld,	vword.
205	18		read, having receiued of v.

